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THE BOOK

OF

The Rosary,

To which is annexed, the

RULE

Of the Third Order of

Saint Dominick.

BY Br. JOHN P. LEAHY, O. P. S. T. M.

Permissu Superiorum.

Dublin:
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1842.

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ENTERED AT STATIONERS' HALL.

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TO THE

VERY REV. W. V. HAROLD, D.D.

PRIOR PROVINCIAL

OF THE

Order of Friars Preachers in Ireland

THIS BOOK

WRITTEN IN OBEDIENCE TO HIS COMMAND

IS DEDICATED

AS A TRIBUTE, HOWEVER SLIGHT, OF AFFECTIONATE AND GRATEFUL RESPECT

BY HIS

DEVOTED SON IN CHRIST,

THE AUTHOR.

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APPROBATION.

"I have read, by order of the Very Rev. the Provincial of the Dominicans in Ireland, the manuscript of a work written by Father Master LEAHY, Prior of the Convent at Cork, to be entitled, "THE BOOK OF THE ROSARY;" and as might be expected from the author's well-known learning, judgment, piety, and taste, I find it to be free from all doctrinal error, sound and practical in its moral instructions, and breathing throughout a genuine spirit of Catholic devotion. This exposition of the Rosary is most needful at the present time: the materials are judiciously chosen, the arrangement is lucid and methodical, and the composition is elegant. I therefore recommend it for publication, trusting that its circulation will be equal to its merits.

"BR. BARTH. THOMAS RUSSELL, *O. P. Præd. Gen.*

"*St. Mary's, Cork,*
27th Dec. 1842."

"In compliance with the wish of the Prior of the Irish Dominican Province, I have carefully read the book called, "THE BOOK OF THE ROSARY," by the Reverend JOHN PIUS LEAHY, O. P. I find nothing in it contrary to Catholic doctrine and morals. It is, on the contrary, suited, in my judgment, to the advancement of piety, and more especially amongst those who stand most in need of instruction in such matters.

"JOHN ALBERT RYAN, D.D.

"*Cork*, 16*th December*, 1842."

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CHAP. I.

"FOR BEHOLD, FROM HENCEFORTH ALL GENERATIONS SHALL CALL ME BLESSED."—*Luke* i. 48.

IT is with feelings of more than filial emotion that Catholics, in every age, have vied with each other in verifying this prediction. Knowing, as they do, the invaluable benefits which have accrued to them through the instrumentality of Mary; persuaded, as they are, that their dying Saviour bequeathed her as a mother to all his followers, in the person of St. John;* believing that He, who wrought his first miracle, even before his time, at her request,† will not now refuse to hearken to her prayers, on our behalf; seeing, in fine, that everything great and good is embodied in her life, it is no wonder that they have at all times spoken with rapture of her spotless excellence, and placed the strongest confidence in the efficacy of her intercession. They feel as children contending for the reverence due to a much-loved parent; as grateful beings testifying their acknowledgments to a constant benefactress; as Christians, speaking of the Mother of their God. This veneration is not the growth of yesterday: it

* John xix. 27. † John ii.

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dates its origin from the very infancy of Christianity. It existed in the dungeons and deserts, whither, during three centuries, religion had to fly for shelter, as vividly as it does now in the more than regal magnificence of the Vatican. Indeed, the language of the primitive martyrs regarding the Blessed Virgin, glows with a fervour which the most eloquent panegyrics of a later day have scarcely caught. St. Irenæus, the great bishop of Lyons, who was instructed by Polycarp in all the sublime learning which that illustrious martyr received from the lips of the Evangelist St. John, hesitates not, in his admiration of the Mother of God, to assert, that as Eve, by her disobedience, destroyed herself and the whole human race, so Mary, by her obedience and faith, saved herself and the whole human race.* In the next century, St. Gregory, of Neocæsarea, a prelate whose doctrine was ever held in the highest veneration by the most gifted Fathers of the Christian Church, addressing the Blessed Virgin, breaks forth into the loftiest praises. "To thee," he says, "most holy Virgin! all nature, whether in heaven, on earth, or in hell, pays a due veneration and worship. Thou art, truly, the cherub throne; thou sittest on the highest pinnacle of the heavenly palace. Through thee, full of grace! the holy and consubstantial Trinity is manifested to the world. Grant that we, also, may become partakers with thee of thy perfect grace."† But listen yet longer, and you will hear St. Ephrem of Edessa, a Father of the fourth century, employing language calcu-

* Lib. iii. c. 33. † Hom. 3.

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lated to shock a Protestant far more than any expressions used at the present day. "Have pity on us," he exclaims, "on us who are defiled by the filth of sin, who have offended our God, our Creator, and our Judge. Let not Satan triumph over us. We have no other hope but in thee. To thee, O Lady! were we devoted from our mother's arms; thy clients have we ever been. For thou, O spotless Virgin! art our haven in storm—our help in necessity. We cast ourselves under thy protection; we fly unto thee alone, humbly entreating that thy most loving Son, our Saviour and Life-giver, will not cut us off for our sins, nor, like a devouring lion, seize on our wretched souls, nor destroy us as the barren fig-tree."*

These heartfelt petitions to the Mother of God, which are but specimens of the language employed by the Fathers, will surely convince any unprejudiced mind, that in the earliest ages of Christianity the same veneration for the holiness, and dignity, and trust in the maternal tenderness of Mary, was felt as strongly as by the Catholics of later ages. But if this could be questioned, a circumstance recorded in the ecclesiastical annals of the century in which St. Ephrem lived, would remove every doubt. When a stupid sect of fanatics, called Collyridians, presumed to worship the Blessed Virgin with extravagant honours, deifying her, in fact, and appointing women to offer sacrifices at her altar, the prelates of that day, though they execrated and anathematised the impious temerity of those wretched here-

* Serm. de laud. B. Virgin.

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tics, took care to guard against any infringement of the lawful veneration everywhere paid to the Blessed Virgin. St. Epiphanius, for instance, far from imitating the language of modern sectarians, first explains the doctrine of the Church, which declares that the Father, the Son, and the Holy Ghost are to be adored, but that Mary is to be honoured, and more than any of the other Saints; and having laid it down as an incontrovertible dogma, that it was as impious to pay her extravagant honour as to deny her that which was justly due, he proceeds to address her in rapturous terms. He calls her the throne, the heaven, the temple of God; he affirms, that if we except God, she is superior to all; that by her, men became angels; that by her, the cross shone resplendent throughout the earth; that by her, death was trampled under foot; that by her, idolatry was destroyed, and the knowledge of heaven attained.*

But striking as these passages must appear, passages which might be multiplied a hundred-fold; containing, as they do, expressions more startling to those who dissent from our faith, than any used by us at present, (for the Fathers had no reason to dread that their words would be tortured into a sense which they never intended); yet the veneration paid to the Blessed Virgin will be still more convincingly learned from the excitement and indignation of Christians whenever any of her prerogatives were impugned. In the commencement of the fifth century, Nestorius, the eloquent but

* Orat. de laud B. Virg.

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shallow-minded Patriarch of Constantinople, fancied, that as there are two natures in Christ, so there must be two persons; and that consequently, Mary was the mother merely of the human person, depriving her thereby of the most glorious title of Mother of God. But this error, so revolting to the piety of Christians, and to their veneration for the Blessed Virgin, was no sooner broached than it was denounced even in his own church, and to his very face. And, notwithstanding the power of his eloquence, the influence of his station, and the support of a corrupt court and a weak sovereign, it met the fate of all heresies. Bishops from every part of the Christian world assembled at Ephesus, to pronounce a formal judgment regarding it, and on the day of their meeting, the inhabitants of that great city, casting aside every other occupation, waited with intense anxiety to learn the result of their deliberations; and no sooner was it ascertained that Nestorianism was condemned, and Mary, in conformity with the universal belief, proclaimed Mother of God, than shouts of exultation burst from the assembled multitude, and illuminations and rejoicings testified the depth of their devotion to their ever-glorious patroness. And, in more recent times, whenever arrogant men, setting up their own vapid conceits against the belief of Christendom, sought to persuade the world that the honour of the Redeemer could not be secured without stripping his Mother of the respect which all ages had paid her, the Church, jealously careful of the rich deposit of faith intrusted to its keeping, and solicitous for a continued veneration

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of her to whom, after God, it felt indebted for the lustre of holiness which beams around it, took occasion even from the efforts of error to testify, in a still more emphatic manner, its veneration for Mary, by multiplying festivals in her honour, and instituting and encouraging forms of devotion, such as the admirable combination of mental and vocal prayer, called the Rosary.

Against such pious exercises, the enemies of religion have uniformly directed their most bitter invectives, and what is more surprising, there have been found individuals who, acknowledging that the Catholic veneration of the Virgin Mother is not the idolatrous and superstitious practice which so many Protestants consider it, yet permit themselves to talk slightingly of such prayers as the Rosary; and with an assumption of superior wisdom—an assumption which would be ludicrous if it were not lamentable—pretend to despise the pious individuals who enrol themselves into a society formed to recite and perpetuate that excellent form of prayer. From the senseless sneers of such persons, the Rosary, and the confraternities attached to it, shall be vindicated, when it is first shown that the Catholic veneration for the Blessed Virgin, and confidence in her intercession, deserve not the aspersions so frequently flung out against them.

In this as in every other controversy, our Church has to complain that her tenets are cruelly misrepresented. Instead of learning our doctrine from those best able to explain what it really is, namely, from Catholics themselves, our opponents invent a creed for us; insisting in despite of

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every disclaimer, that we believe the absurdities and blasphemies which they so charitably impute to us. Thus are we gravely assured, that we pay an idolatrous worship to the saints, and adore the Virgin as a goddess!

The reproach is as false as it is insulting. The Catholic Church considers the saints, however exalted, as mere worms when contrasted with the Divinity. She loudly proclaims, that their glory is but darkness, their virtue but a speck, their dignity abject lowliness, in comparison with him who is the Sun of Justice, the unspotted Lamb, the GOD at whose single wish myriads of worlds sprung into existence. She declares that the holiest and greatest of all created beings, the spotless Virgin, whom the messenger of heaven saluted as one filled with the most precious treasures of the Almighty;* the glorious Mother of God, whom all generations have, aye, and in despite of every calumny, shall to the end of time call blessed; it is our unvarying doctrine, that even this wonderful woman is but a creature, and consequently immeasurably and inconceivably inferior to her Son and Creator. Nay, the Church is as ready to-day as it was in the fourth century, to cast from her bosom any fanatic who could be senseless enough to pay divine honours to Mary. True it is, that, notwithstanding this belief, we still religiously reverence the saints, and more especially the Mother of the Redeemer. But is it not rational that we should? Are not tokens of respect given

* Luke i. 28.

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to, and even exacted by those who are invested with any worldly dignity? Do not the sturdy individuals who would scorn to reverence mere power, bend almost instinctively before the sage, the hero, or the patriot? Do not the proudest nobles of the land respectfully bow even to the vacant throne? And if this reverence be unhesitatingly yielded to the passing greatness of this earth, nay to its empty emblems, are we to be told that we act superstitiously and idolatrously because we venerate the friends of our God, the princes of heaven, the royal race whose crowns are imperishable, men who poured forth their life-blood to transmit to us pure and unsullied the truths, without which existence would be a curse; or who taught us by their glorious example how every virtue may be cultivated, every temptation overcome, how life may be brightened by all the holiness of the Gospel, and the darkest clouds of death lit up into dazzling splendour by the firm hope of those rich rewards which God has reserved for unshaken fidelity in the observance of his precepts?

Is it an answer to assert, that civil reverence may, but that religious veneration must not be given to any created being? What! is not veneration a tribute of respect paid to some pre-eminence in rank or in worth? Is not the source from which it springs, the dignity, wisdom, or virtue of the individual to whom it is tendered? The more eminent that dignity, wisdom, or virtue, the greater, consequently, the veneration. Hence arise the different degrees of veneration; which

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degrees may, if you will, receive different names. Thus as civil rank is inferior to moral or intellectual excellence: we pay the magistrate or noble less heartfelt respect, than we give the patriot, who preserved the liberties of our country, or the sage, who adorned it with the lustre of his genius. But as the dignity and holiness and mental grandeur to which God has been pleased to raise his saints, are pre-eminently superior to whatever can be found in this life, we, in humble and grateful reverence for the gifts of God, yield to those great beings a much higher degree of respect than to any individual still subject to sin and misery. And when any of the saints partake yet more largely than others in the favours of their Creator, (for there are different degrees of excellence even amongst the saints), our respect is proportionally increased, as is the case with regard to the Blessed Virgin. Now, if this be proper, and assuredly common sense dictates that it is; if this be allowable, it matters not much by what appellation you call it, whether you term it civil or religious veneration.

But, do we not read in the Apocalypse, (c. xix.) that when St. John attempted to worship the angel who appeared to him, that heavenly messenger strictly forbade him, desiring him worship God; therefore, conclude our opponents, it is unlawful to worship an angel.

Now, how does that follow, if St. John, from the splendour which surrounded him, mistook the angel for God himself, as it is said he attempted to adore him? How does it follow, if the angel,

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reverencing the heroic virtues and eminent dignity of the evangelist, would not suffer profound marks of submissive respect to be tendered by one so highly exalted. Neither of these suppositions is absurd, whereas the Protestant inference from the text is utterly so; as maintaining that the worship of angels and saints is superstitious and derogatory to the honour of God, nay condemned by the first commandment, it yet holds, that St. John, the beloved disciple, the virgin who imbibed wisdom from the bosom of the Redeemer, the teacher of the Churches of Asia, the apostle, the martyr, and the prophet, was so ignorant of the precepts of his religion, that towards the end of his glorious career he tendered a superstitious and, as some term it, an idolatrous worship to an angel. Does not every pious mind revolt at so gross a charge against the illustrious apostle? But this is not all. Having learned, as our opponents will have it, that the reverence he was tendering was unlawful, does St. John profit of the information? Far from it. A short time afterwards, as we read in the last chapter of the Apocalypse, he repeats the act, and again sullies himself with an act of superstition, if not of idolatry, superadding the guilt of obstinacy. Is it not evident from the absurdity of all this, that St. John's inference from the words of the angel, was very different from that of modern sectarians; and that, notwithstanding those words, he deemed it quite lawful to pay a homage of respect, such as Abraham* and Josue† had exhibited ages before him?

* Genesis xviii. 2. † Josue v. 15.

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What then, it may be asked, does St. Paul mean, when he warns the Colossians against allowing themselves to be seduced into voluntary humility and the religion of angels?

Consult history, and you will find, that in the very days of the apostles there were heretics who had the impious temerity to assert, that this world was created by angels and not by God; and that the Deity was too exalted to bestow any attention on beings so inferior in nature as men: hence, that prayers should not be offered to God, but to those angels. This was the false humility and worship of angels condemned by the apostle. Daillé, one of the ablest of Protestant controversialists, acknowledges that the text refers not to our doctrines, but to some superstitions of the times.* The passage, indeed, affords one amongst innumerable proofs of the necessity of extensive knowledge, and consequently of the incapability of the larger portion of mankind to understand the Scriptures aright, alluding, as they constantly do, to customs, opinions, and errors, which, if not quite forgotten, can be ascertained or guessed at only by the learned.

The doctrine of the Catholic Church, recommending its children to testify respect towards God's friends and faithful servants—a doctrine so consonant to reason and to the common sense of mankind—has been the doctrine of Christians

* Lib. iii. de Relig. cultus objecto, cap. xxxi. The admission cited above, he endeavours to fritter away by a negative argument; one singularly inconclusive.

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from the earliest ages. The best informed amongst our opponents admit, that it existed in the fourth century; the very period in which the virtues and talents of Athanasius, of Basil, of Gregory, of Hilary, of Ambrose, and of a host of the greatest Fathers of the Church, shed an imperishable splendour around the Christian name. It required, however, not a little boldness to ascribe the commencement of this doctrine to a period so late even as the fourth century. St. Justin, the Martyr, who suffered in the century after the death of Christ, in a formal account of the tenets held by Christians, addressed to the emperor Antoninus Pius, expressly declares that "we worship and adore God the Father, and the Son, who came and taught us these things; and also his band of followers and the good angels; and we worship them by words and deeds, even as we ourselves have been taught and instructed."—*Apol.* ii. Here, in the very first work in which we have anything like a systematic account of the Christian religion, is this veneration of the saints put forward in even stronger terms than we employ at the present day. In the next century, St. Cyprian, who was beheaded in the year 258, writes from the place of his exile to his priests at Carthage, bidding them note down the days in which any of the confessors should die in prison, that their anniversaries might be celebrated with the honours always paid to those of the martyrs.* Here, then, are proofs, that what the Fathers of

* Ep. 37.

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the fourth century confessedly believed, was no fond fancy of their own invention, but a tenet which they could trace up through the two preceding centuries, even to the days of the apostles.

But Catholics not only honour the saints, they also address prayers to them, "and in this," say our adversaries, "they act, if not idolatrously, at least in a manner derogatory to the merits and mediatorship of the Redeemer."

Now, it is absolutely impossible for any sectarians, be they who they may, to ascribe more efficacy to those merits and that mediatorship, than the Catholic Church does. She declares, that there are no other means under heaven by which man can be saved; that but for them, every descendant of Adam would be eternally ruined; that so far from the saints helping us independently of them, they are the very sources whence the saints derive their holiness and their influence with the Redeemer. If, then, a Catholic asks the prayers of the saints, it is not that he expects that these exalted beings can of themselves afford him any succour; neither is it that he would blasphemously attribute to them a degree of compassion and mercy not found in the Saviour. It is, that he believes, —and even reason, unwarped by prejudice, will vindicate the belief—that God will grant to the petitions of his faithful servants what he may refuse to one who has offended him. It is, that though he willingly acknowledges the boundless mercy of the God of goodness, he cannot forget that he is also a God of justice, and, therefore, like the penitent publican, he kneels at a distance from the throne

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of grace, but at the same time commits his cause to spirits resplendent with the effulgency shed on them by the ever-during love of God, hoping that they may induce the great Mediator to blot out by his merits the stains of their sins. Is this derogatory to the Redeemer? When a criminal entreats the friends of his sovereign to exert their influence in obtaining his pardon, does he act injuriously or disrespectfully towards the monarch? Does he not, on the contrary, testify his reverence much more emphatically than if he were to seek it of himself? But what need of arguing? Protestants themselves allow, as is indeed manifest from the Scriptures, that we may request the prayers of God's friends while they remain on earth; and if this be not derogatory to the merits and mediation of Christ, by what process of reasoning can it be shown, that it is derogatory to ask it of those same persons when removed from the evils of this life, and placed amongst the just for evermore? To sum up all, the Catholic doctrine is precisely this: we believe, that unless by the merits of Christ, no one was or can be saved; that, unless through the mediation of Christ, no one was or can be saved. But we maintain, that some means are necessary to obtain that mediation and the application of those merits; else prayers of every description, and even faith itself, would be superfluous. Now, we hold that the prayers of God's assured friends are much more likely to obtain that mediation and that application, than the prayers of those who are still subject to sin and misery.

It has indeed been asked, how can the saints

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hear us? They cannot fathom the secrets of hearts; how can they ascertain our mental prayers? They are in heaven, not on earth; how, then, can they hear even the prayers which are vocal?

Suffer a Catholic to ask in return, what will you believe in religion, or even in nature, if you refuse your assent until you ascertain *how* it is effected? How is it, that there are three Persons in one God —that the Father is God, that the Son is God, that the Holy Ghost is God; and yet that there is but one God? Can you understand that? How is it, that the eternity of God had no beginning? How is it, that the God of life died upon a cross? Or, to come to matters with which we are familiar: how is it, that your hand moves as your mind desires? How can a spiritual substance act on a body? Yet shall I deny the fact, because I cannot conceive the mode? Assuredly not. Neither should you object to prayers to the saints, because you cannot understand how they hear you. This is a sufficient answer; yet there is another, to some minds, perhaps, still more satisfactory. Our divine Redeemer informs us, that there is joy in heaven before the angels of God, over one sinner that does penance. Now, when you can inform Catholics how the angels ascertain the repentance of a sinner—repentance which is a concern of the heart—it will be then time enough to inquire, how those exalted beings hear our petitions.

Prayers to the saints, founded, as they are, on principles laid down in the Scriptures, and sanctioned by the example of Jacob, who called on the angel who delivered him from all evils, to bless

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Ephraim and Manasses,* always prevailed in the Church of God. Hence we find Origen, in his first homily on Ezechiel, praying to an angel to guard and instruct one who was converted from the evil of his ways. We find St. Basil, in his oration on the Forty Martyrs, exhorting both the happy and the afflicted, to have recourse to those illustrious saints. We find St. Gregory Nazianzen, in his twentieth sermon on St. Basil, thus addressing his departed friend: "Do thou look down from heaven, and direct our life in the way most conducive to salvation." We find St. Gregory of Nyssa, in his oration on St. Theodore the Martyr, begging of him to intercede for their common country. We find St. John Chrysostom, in his forty-fifth sermon on St. Meletius, exhorting all, magistrates and people, to pray to the saint that their charity might be increased. We find St. Ambrose, in the ninth chapter of his book on Widows, declaring that our guardian angels are to be invoked. And to conclude the list, we find the six hundred Fathers of the Council of Chalcedon, in the *eleventh action*, exclaiming, "Flavian lives after death: may the martyr pray for us!"

If any other proof were wanted of the belief on the invocation of saints, professed by the ancient Church, the history of Vigilantius would furnish one that is unanswerable. In the year 404, that individual began to dogmatise, asserting, among other errors, that it was unlawful to pray to the saints. St. Jerome instantly denounced his opinion

* Genesis xlviii. 16.

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as heretical, and urged against him the very arguments which Catholics employ at present. Vigilantius was expelled from the Church; and so much at variance were his tenets with the general belief of Christendom, that he found no followers. Even the Nestorians and Eutychians, who soon afterwards separated from the Church, with an enmity which attacked every tenet they deemed vulnerable, never breathed a murmur against the invocation of saints. Indeed Luther himself did not hesitate to declare, that he held, with the whole Church, that the saints were to be honoured and invoked.

When we have proved the truth of our tenets, regarding the honour and invocation of the saints, we have established the Catholic doctrine regarding the Blessed Virgin. We undoubtedly pay a much higher degree of honour to the Mother of God than to any other saint; because this honour is a tribute rendered to the worth or station of an individual, and the Blessed Virgin possessed more unsullied virtue, and is more highly exalted, than any other created being. But though differing in degree, the honour tendered to the Blessed Virgin and to the saints, is the same in nature. Hence the proofs of the one demonstrate the other.

But are not the addresses to the Blessed Virgin sometimes used by Catholics and inserted in books of devotion, too enthusiastic, and if taken in a literal sense, must they not be considered extravagant, and calculated to alienate the minds and shock the prejudices of Protestants?

Not more so than those sanctioned by the earli-

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est and most illustrious Fathers of the Church; by men who lived at a period when the voice of the apostles was as yet almost resounding in the ears of the faithful. Did not St. Irenæus declare that Mary saved the human race, although the assertion, if understood in a strictly literal sense, would be false and blasphemous? Did St. Gregory Thaumaturgus hesitate to proclaim, that it was through Mary the Trinity was manifested to the world? Do we not find St. Ephrem declaring that we have no hope but in her? Are not such expressions even more enthusiastic than any inserted in our books of devotion? But, in truth, when the mind is enlarged by the contemplation of dazzling excellence, or the heart swells with gratitude and love, it spurns a cold, critical attention to the literal propriety of expression. Bold and animated figures furnish the natural language of admiration and of the affections. Even in ordinary life we thank a benefactor, and express fondness for those we love, in terms which, if closely scrutinised and nicely weighed, would appear extravagant, if not ludicrous. Yet what parent in the endearment between him and his child, what affectionate child in testifying its love for a tender father, would stop to examine whether his language could stand the test of criticism? And can we who believe that Mary was more than a mother to us in fondness and affection; who feel persuaded that she ever prays for us with untiring solicitude; who are lost in admiration at the height of her glory, and dazzled with the unclouded effulgency of her virtues; who, above all, know

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her to be the very Mother of our God and Redeemer; can we possibly find in the most impassioned language terms sufficiently glowing to express our sentiments of admiration and love for this most wonderful of creatures? Do we not consider all our words tame and cold in comparison with those we should employ, could human language supply them? Do we not wish for the coal of fire caught from beneath the throne of God, to touch our lips, as it did those of Isaias, that we may speak worthily of Mary? Or are we every moment to place fetters on our affections, and to weigh all our words before we give them utterance, lest, forsooth, we may offend the religious sensitiveness of those who think proper to quarrel with a practice so consonant to the best dictates of nature? Enough is it for a Catholic to be at all times ready to proclaim his belief that the Mother of God, however sublimely exalted, is still immeasurably inferior to her Son and Redeemer. Enough is it, that in the most formal terms he scouts as impious every idea of giving to Mary the honour due to God alone. Enough is it, that he assures you, that much as he may love and admire the tenderness and perfections of this glorious Virgin, he knows full well that they are but an emanation—oh! how feeble in the comparison—from the boundless holiness, the infinite mercy of the God whom we adore! When he declares that such is his belief, you cannot quarrel with the energy and warmth with which he addresses the most gifted of God's creatures, without losing sight of the most obvious maxims of common sense, the most simple rules that govern the use of language.

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Of all the forms of devotion to the Blessed Virgin, the Rosary recommends itself by its peculiar excellence. It unites the various merits of mental and of vocal prayer. The attention is recalled from the distracting cares of life, and directed heavenwards by the recital of one of those stupendous and incomprehensible acts of love which the Man-God displayed towards us, or of the heroic virtues and sublime dignity which he has bestowed on his Virgin Mother. And when the better feelings of nature are touched, and the mind lifted from the grovelling pursuits of earth, and the heart laid open for every salutary impression, then is the petition taught by the Redeemer himself, poured forth before the throne of mercy, and the ever-blessed Virgin is repeatedly entreated to intercede for us with her Son, that we may obtain the objects of that petition, as well as every other blessing: the prayer concludes by glorifying the three Persons of the Godhead, and thus professing our faith in the leading tenet of Christianity. In this there is nothing over-refined or farfetched. It is suited to the capacities of all. The Christian philosopher has delighted in its simple beauty; and the poor negro slave has solaced many a weary hour by reciting it, and thinking over the glad tidings it announces—that those who are despised and trampled under foot by the lawless wantonness of power, are dearer far to the Redeemer than the haughty and unfeeling tyrant; that the path of sufferings, hallowed by the footsteps of a God, is the path to a glorious throne; and that there is a world beyond the grave, where

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the injustice of this shall cease, and a crown of immortal effulgency, and robes of unfading light, and torrents of inebriating rapture, be the eternal reward of those who, in meek resignation to the dispensations of their heavenly Father, have borne patiently the afflictions of this short and at best miserable existence.

No wonder that such a form of prayer should have spread throughout every kingdom of the globe. No wonder that every Catholic worthy of the name, takes care to teach it to his children, and recites it every evening in the bosom of his family. No wonder that during the last six centuries, countless millions have enrolled themselves in the association whose object it is to repeat this prayer, and to learn from it lessons of the purest and most exalted virtues. No wonder that the Church, exulting in their devotion, and consoled amidst the deluge of iniquity that almost covers the earth, by their regular attendance at the sacraments, their zeal for religion, their fraternal charity and unfeigned humility, should have profusely bestowed on them the treasures of merits confided to her keeping, by granting them numberless indulgences; or that to their prayers she ascribes one of the most signal victories of modern times, the victory which, at Lepanto, broke down the power of the Mussulman, and hindered the blind and sensual superstition of Mahommed from effacing every trace of civilisation and piety on the earth.

True it is, that such associations have been assailed by the conceited folly which mistakes par-

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tial observation and crude conclusions for important and philosophical discovery. True it is, that the beads and scapulars, the badges of those who are enrolled in the society of the Rosary, have been considered fit subjects for the pointless sarcasms of narrow-minded witlings. But it was ever thus with all that is most intimately interwoven with religion. The all-saving cross itself was folly to the short-sighted conceit of this world. Yes; and that same world, in the insolence of its brutal wit, flung the garment of a fool around the eternal Wisdom of the Father! Did a presumptuous scoffer possess the spirit of true philosophy —of philosophy which derives its deductions not from fanciful theories, but from a patient investigation of the wants and aspirations of human nature—he would perceive, that the sluggishness of men even in the best pursuits, requires to be stimulated by the powerful aid of example and association; that the majority of mankind never did and never can understand mere abstractions; that they stand in need of forms and sensible helps to devotion, and that the Church, like the apostle, must become all to all, to gain all to Christ. Had those who sneer at the scapular, listened to the voice of experience, they would have learned how often it has prevented the perpetration of crime; how often it has served as a second and, strange as the fact may appear, a more irresistible conscience. Many could relate how, when about to yield to temptation, that sacred badge, resting on their bosoms, suddenly recalled their religious feelings, and hushed the storm of passion which

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was threatening their destruction. But those societies and their emblems have a much more solid support than any reasoning of mine. They are approved and blessed by the Church of Christ. That Church, whose wisdom is as far superior to the shallow sophistry of the self-called philosopher, as heaven is above the earth. And the names of such gifted men as a Charles Borromeo, a Francis of Sales, a Vincent of Paul, a Bossuet, a Fenelon, a Pascal, enrolled amongst their members, prove that the judgment of the Church is in accordance with the sentiments of the real philosopher; of those philosophers who live for the benefit of their race, and who, when departing from this world, leave the moral horizon illuminated and beautified by the lustre of their example. Undoubtedly those societies are not indispensable to religion. The Church existed before them, and would continue to exist, were they to cease on to-morrow. Yet they are the outworks of the faith. They mantle and shelter the venerable building, while they are memorials of its antiquity. And at a period like the present, when the infidel spirit of this world, availing itself of those convulsions in society which seem the throes of some new state of mankind, seeks to wrest them to its own unhallowed purposes, it behoves every Catholic to come manfully forward, and make no unholy compromise, nor yield a foot of that vantage ground on which he stands, nor suffer a profane hand to touch a single ornament that beautifies the everlasting Church of Christ.

But why address such admonitions to IRISH

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CATHOLICS? Were *they* ever deterred by shallow sarcasms, or even the iron hand of persecution, from upholding whatever could inspire a filial respect for the Mother of God! Was not a reverential love for that glorious Virgin inhaled by *us* almost with the first breath of life? Can we not trace it back amidst our earliest feelings, until they melt into the dreams of infancy? Is it not intertwined with the happiest and purest recollections of the morning of our existence? Do we not feel convinced, that to the intercession of Mary, we owe our preservation from many a danger in the fearful period of youth? Was not the example of her virtues the bright beacon that guided us in safety over the dark and tempestuous ocean of life? And in the day of sorrow, when we sunk helplessly beneath the rude blow of affliction, were not our broken spirits bound up, was not the oil of serenity poured on the festering wounds of our affections, when we looked up to Mary, and thought on the unquailing fortitude with which she stood by the cross, while her heart—that heart overflowing with melting tenderness—was lacerated, pierced, as the aged prophet foretold, with a sword of grief, as she witnessed the agonising tortures of Him, whom she loved with more than seraphic ardour, and especially in that dreadful moment, when, amidst the gloom and convulsion of nature mourning over the death-pangs of a God, she caught his dying look, as it struggled through the blood streaming from the wounds with which his venerable brows were furrowed, to behold for the last time that sinless creature, the only object

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worthy of his regard in a world which had requited him with such base ingratitude. Yes; when we call to mind the consolation, the lessons, the succour we have received through the instrumentality of Mary; that she has been to us a parent, a guide, an intercessor; how can we refrain from encouraging and applauding those who, day after day, testify their veneration for this exalted woman? How can we restrain the happy impulse which prompts us to join our voices with theirs in accomplishing the prophecy, that all generations shall call her blessed? Amidst the wildest storms of the long and dreary night of persecution which swept over our native land, the voice that proclaimed the excellence of Mary and sought her intercession, was never hushed. The beads were grasped in hands from which every other earthly possession was torn. And well did she repay that unshaken fidelity. To her intercession, under God, are we indebted for the preservation of the priceless treasure of faith, through many a disastrous struggle; and now that the tempest has past by, may the day perish in which Catholic Ireland will forget its gratitude to thee, thou ever glorious Virgin! or cease to transmit from generation to generation, an ardent love for thy tenderness—the deepest veneration for thy spotless sanctity!

But never shall that day arrive! No: despite the cold sneer of the callous-hearted infidel, despite the outcries of the fanatic, despite the misrepresentations of the prejudiced and the unreflecting, still—still will we reverence in thee the most

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sublime virtue of which created nature is capable. Still will we, with the archangel, salute thee as filled with the highest gifts of thy Creator. Still will we, with thy inspired cousin, recognise thee as the most blessed amongst women! Still will we, with the whole Church, ever give thee the greatest and most wonderful of all titles, that which proclaims thee to be the Mother of thy God! Still will we lay at thy feet the fragrant garland of our prayers, and believe that in so doing, we are the more emphatically testifying our homage to him who condescended to be born of thee. But, oh! by that tenderness thou didst imbibe from thy close contact with the Source of mercy and compassion, cease not to intercede for us wretched sinners! Thy prayers preserved the invaluable blessing of faith; obtain for us this still greater boon, that faith may shine forth in all our conduct; that our actions may not belie our professions; that while we glory in following an humbled and mortified God, we may not sacrifice to vanity or be the slaves of pleasure; that while we believe that we are destined to reign throughout all eternity in unimagined dignity and happiness, we may not devote our time and affections to the pitiful frippery of this earth, the wretched consolation of our prison-house; that, members of a religion of holiness, we may never wallow in the sink of vice; in a word, that we may learn from thy example humility, obedience, condescension, charity, unswerving resignation; virtues, which, emanating from thy Son, were faithfully reflected in thee, thou pure mirror of all Justice! And when

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the shadows of the evening of life shall be fast gathering around us, Star of the Morning! thou who ere now didst arise in thy mild effulgency on a dark world of sin and sorrow, the precursor of salvation, be to us the harbinger of the eternal day which knows no night; and in that awful hour on which our eternal destiny depends—inconceivable torture or rapturous bliss—while all the powers of hell shall be ravening around us, Mother of God! remember how often through life we have implored thy succour for this fearful trial. Oh! obtain the most precious of all graces, the grace of final perseverance; so that closing our eyes on this wretched valley of exile and of tears, we may open them in the realms of everlasting joy, and feast our vision for evermore with the entrancing sight of the blessed fruit of thy womb, our Lord and Saviour Jesus Christ, to whom, with the Father and the Holy Ghost, be honour, power, and glory, for ever and ever. Amen.

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CHAP. II.

" *We fly under thy patronage, O holy Mother of God!*"—ST. EPHREM OF EDESSA,* in his Sermon on the Praises of the Virgin.

WHAT is the Rosary?

A form of vocal and mental prayer in honour of Jesus Christ and his blessed Mother, consisting of the Lord's Prayer, the Angelic Salutation, and the 'Glory be to the Father,' &c., recited a certain number of times, accompanied with meditations on the most important and touching mysteries of our redemption.

Why is it called the Rosary?

Because, like a choice and well-arranged collection of the sweetest flowers, it is supposed to present to the pious soul in the prayers and meditations of which it is composed, all that is most beautiful and fragrant in devotion.

What was its origin?

It was instituted by St. Dominick more than six hundred years ago, when the wicked sect of the Albigenses were propagating the most revolting doctrines against many adorable mysteries of redemption, and were outraging the venerated name of the blessed Mother of God. To counteract

* This great man died A.D. 379.

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the malignant efforts of these heretics, St. Dominick exhorted the faithful to frequent meditation on the chief events in the history of our Saviour's life, sufferings, and triumphs, and to honour and invoke the Blessed Virgin. And to furnish them with an easy and practical method of adoring the Blessed Trinity, contemplating the principal mysteries of redemption, and imploring the intercession of the holy Virgin, he composed the popular Catholic devotion which is called the Rosary.

Into how many parts is the Rosary divided ?

Into three. The first contains five meditations on the life of Jesus Christ; namely, on the Annunciation, the Visitation, the Nativity, the Presentation, and the Finding in the Temple. These are called the Joyful Mysteries.

The meditations of the second part are on five mysteries of the Passion and Death of Jesus Christ; namely, on the Prayer and Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross, and the Crucifixion. These are called the Dolours, or Sorrowful Mysteries.

The third part contains five meditations on the triumphs of Jesus Christ, and of his blessed Mother; namely, on the Resurrection, Ascension, Descent of the Holy Ghost, the Assumption of the Blessed Virgin into Heaven, and her Coronation therein. These are named the Glorious Mysteries.

At each mystery, the Lord's Prayer is said once; the Angelical Salutation, ten times; then follows the Doxology, that is, the 'Glory be to the Father,' &c., once.

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Why is the same prayer repeated so often?

First, through the earnest desire we feel to obtain the object of our petitions. Secondly, in imitation of our Saviour, who, in the Garden of Olives, repeated several times the same prayer;* of the angels, who incessantly employ the same form of adoration, "Holy, holy, holy, is the Lord God of Hosts;"† of the Psalmist, who so often repeats, "Praise the Lord, for he is good: for his mercy endureth for ever;"‡ and of the blind man of Jericho, whose petition was not granted until he had repeatedly exclaimed, "Jesus, Son of David, have mercy on me."§

Why do we say the Lord's Prayer but once, while we recite the Angelical Salutation ten times? Is not this praying to the Blessed Virgin ten times as often as to God, and therefore honouring her more than God?

This question arises from the false supposition that any honour or invocation of the Blessed Virgin is so much withdrawn from the homage due to the Almighty. Were this the case, the objection could be urged even though we prayed to God a thousand times for once that we addressed his virgin Mother; because then it might be said, you honour God only a thousand times more than his Mother, whereas you are bound to honour him infinitely more than any creature. But when Catholics address petitions to the saints, even to the Blessed Virgin, they feel they are, by the very

* Mat. xxvi. 44. † Apoc. iv. 8. ‡ Psal. cxxxv.
§ Luke xviii. 39.

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act, addressing God through them and her; that they are thereby honouring the Supreme Being in his assured friends and faithful servants; and in the most emphatic manner testifying the depth of their veneration for him, by not daring to lift up their eyes to him, but committing their cause to the bright spirits who minister before his throne. The Angelical Salutation is as much a petition to God, though addressed through the instrumentality of Mary, as the Lord's Prayer is. The reason we pray to her so often in the Rosary is, that this form of prayer was instituted for the especial purpose of honouring God through her; and impressing on the minds of the faithful the mysteries of the Incarnation—mysteries commemorated in the Angelical Salutation.

Why is the Angelical Salutation repeated exactly ten times at each of the fifteen mysteries?

This seems to have arisen from a desire to imitate the number of psalms—one hundred and fifty. Hence the Rosary has been often called the Psalter of Mary.

Is the recital of the Rosary productive of much spiritual benefit?

Undoubtedly; for, in the first place, it must be very profitable for Christian people to reflect attentively on the principal mysteries of the life, death, and resurrection of our Redeemer, and to derive therefrom the lessons of divine love, of patience, humility, hope, faith, fraternal charity, and many other virtues which they inculcate. Secondly—the frequent and earnest repetition of the two most admirable forms of prayer cannot fail to be

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of great advantage to the soul. Thirdly—the Sovereign Pontiffs have granted numerous Indulgences to those who recite the Rosary, provided their names be previously registered amongst the members of the Confraternity.

What do you mean by a Confraternity?

A Confraternity is a religious association of persons, who, under the sanction of the Popes or Bishops, unite to aid each other, by prayer; to encourage each other in the practice of virtue, by example; to communicate to each a participation in the merits of the good works of all; and to perform certain acts of piety or charity.

The peculiar pious exercises of the Confraternity of the Rosary consist, first—in reciting the Rosary at least once in the week: each of the three parts may be recited on separate days; nay, it is held by some, that the recital of two decades on each week day, and three on the Sunday, will suffice. Secondly—in going to confession and communion, on the first Sunday of every month, and on the principal festivals of our Lord and of his blessed Mother. Thirdly—in visiting, on communion days, the chapel of the Rosary, and assisting at the Mass offered for the members, and at the procession.

What advantages are gained by entering the Confraternity of the Rosary?

Several. First—The Popes have granted that pious Association numberless Indulgences, of which we shall speak at large in the following chapter.

Secondly—The members of the Confraternity share before God in the merit of all the good works

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which the priests, nuns, and other persons belonging to the three branches of the Order of St. Dominick, may perform. This will surely be considered an immense advantage by those who take into account the piety, the penitential exercises, the missionary labours, the ardent zeal, and the unconquerable love for God, of so many eminent servants of Jesus Christ. Does not the heart beat high, and the eye glisten with rapture, at the very thought of participating in the unfading laurels of the martyr, in the effulgent diadem of the Virgin, in the dazzling rewards of those who have taught many unto salvation? What a help in the road to heaven to gain a portion of the merits of a Dominick, a Thomas, a Vincent Ferrer, a Peter Martyr, a Lewis Bertrand, an Antoninus, a Pius, a Catherine, an Agnes, a Rose, or of those glorious men who, even at the present moment, are spreading the faith, and encountering, unflinchingly, persecution and death in China and Tong-King!

Thirdly—The members of the Confraternity are, in an especial manner, under the protection of the Virgin Mother.

Fourthly—They derive great benefit from mutual prayer and example, and from having fixed days appointed for approaching the sacraments.

Hence, whenever this Confraternity, or others like it, are introduced, a wonderful improvement is speedily observable in the morals and piety of the people. Youth, more especially, which, from its vivacity and love of pleasure, has a tendency to defer in the first instance, and eventually to neglect altogether, even the essential duties of re-

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ligion, finds in those societies a gentle yet effectual restraint on its unsteadiness, and a powerful incentive to direct its natural ardour towards the attainment of whatever is exalted in charity and piety.

Fifthly—The members after death are assisted by the suffrages of the surviving Associates. They may be forgotten by their relatives and worldly friends, abandoned by them to those sufferings in purgatory, which Catholic divines, headed by St. Augustin, St. Gregory the Great, and St. Thomas, think far more excruciating than any torture in this life; while the Confraternity to which they belong will never cease pouring forth its supplications on their behalf.

Such numerous advantages ought assuredly induce all who value the well-being of their souls, to enrol themselves without any loss of time in this admirable association.

May not the Rosary be recited with great spiritual benefit by those who are not members of the Confraternity ?

Certainly: but such persons do not gain the indulgences or share in the communication of merits, as it is to those only whose names are inserted in the books of the Confraternity, that the Popes grant such privileges.

But does not a person once enrolled in the Confraternity commit sin, if he neglect any of its duties?

No: he loses indeed the spiritual advantages attached to the performance of those duties, but he does not sin.

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Why do the members of the Confraternity use beads and scapulars ?

The beads are employed as marks to assist the memory in reciting the Rosary ; and from this connexion with a form of prayer so reverential to the Mother of God, they have been ridiculed by sectarians, and the shallow-minded swaggerers who profess what are called infidel principles, while for the same reason they have been preserved and venerated by Catholics. In the great battle of Lepanto, when the overwhelming power of the Moslem received a blow, from which it never recovered, the victorious standard of the heroic leader, Don John of Austria, was surmounted by the beads. The great constable of France, Montmorency, used to recite his beads as he led his army to the battle-field. After their triumph at Grandson, the Swiss found in the tent of Charles of Burgundy his beads, to which were attached figures of the apostles in massive gold. In fact for centuries the beads were in the hands of every Catholic, from the monarch to the serf.

The scapular, consisting of two small pieces of stuff, one of which rests on the breast and the other on the back, joined together by ribbon or tape passing over the shoulders, is used as a religious habit in miniature, and as a badge of the Confraternity, reminding the wearer that he is especially devoted to the Mother of God. Like the beads, it has been sneered at by the very persons who regard a blue or a red ribbon as a mark of most honourable distinction. Yet if the badge of the Garter or of the Bath be highly prized,

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why should the badge of the Rosary be derided as supremely ridiculous? Both are in themselves mere pieces of worthless stuff, but both are symbols and memorials of a fellowship with the great or good. Besides, whatever the scapular may be in the eyes of others, experience proves that it is often of incalculable service to the wearer; that it has prevented the perpetration of many a crime; and that in several instances the unhappy sinner bent on gratifying his evil desires, had to fling aside this badge before he could find heart to offend his God: such was the force of its silent admonition.

What is the perpetual Rosary?

A pious practice by which the Rosary is recited uninterruptedly throughout the year; one member succeeding another in the performance of this devotion on the day and hour chosen by himself, and inserted in the book kept for this purpose by the director of the Confraternity.

For what purpose was the perpetual Rosary instituted?

To honour God and his Virgin Mother every day, and hour, and moment of the year; as they are unceasingly honoured by the angels and saints in heaven.

What obligation does a person contract by entering into the perpetual Rosary?

That of reciting the whole of the Rosary at the hour of the day appointed by himself, and inserted in the book before mentioned. It is usual to select a person's birth day, or the feast day of his patron saint; but having once made the selection,

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and communicated it to the director, he cannot change it, without giving due notice. To gain the plenary indulgence attached to the perpetual Rosary, the sacraments must be worthily approached on the day appointed for reciting this form of devotion.

Are there any other pious practices attached to the Rosary?

Yes, particularly that which is termed the Fifteen Saturdays of the Rosary. It consists in receiving the holy communion on fifteen successive Saturdays, in honour of the fifteen mysteries of the Rosary, to obtain some favour from God, through the intercession of the Blessed Virgin.

To obtain the Indulgences granted to this devotion, it is necessary,—First, to communicate in a church where the Confraternity of the Rosary is established. Secondly, to recite the whole of the Rosary on each of these Saturdays; meditating for some time on the mystery in honour of which the communion is received that day. Thirdly, it is advisable to devote that day to exercises of piety—to the works of mercy, spiritual or corporal—to fast, or practise some other kind of mortification—to have Mass celebrated, &c.

What benefits are derived from this devotion?

First, a plenary indulgence granted by the Popes to those who perform it. Secondly, experience has proved that it is very efficacious in obtaining from God the favours which are asked. Many members of the Confraternity, by resorting to this excellent devotion, have received grace to overcome some troublesome temptation, to acquire some

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difficult virtue, to enter on a course of penance, to persevere in the service of God. Others have obtained in it even temporal blessings, the sudden cure of some ailment, or success in some important affair. It is, therefore, of great advantage to have recourse to it in any temporal or spiritual necessity.

In concluding this chapter, it may be proper to observe, that, within the Confraternity, many of the members form several sub-associations, united for various purposes of piety; such as teaching the Christian doctrine, watching over the due observance of order and propriety of behaviour in the church, providing ornaments for the holy Sacrifice, visiting the sick, particularly the members of the Confraternity, and rendering an account to each other, and to the Reverend Prior, of the faithful discharge of the duties they have undertaken.

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CHAPTER III.

"WHATSOEVER YOU SHALL LOOSE UPON EARTH, SHALL BE LOOSED ALSO IN HEAVEN."—*Matt.* XVIII.

As the Catholic doctrine regarding Indulgences is often and grossly misrepresented by those who assail it without inquiring into its nature, or are predetermined to misunderstand it, we deem it right to state what it really is, before enumerating the various Indulgences which the Popes and General Councils have bestowed on the Confraternity of the Rosary. For Catholics this explanation is unnecessary, but it may serve to disabuse some erring brethren, who form their ideas of our Church from the frightful picture which designing men have presented as its real portrait. Taught that in our belief an Indulgence is a license to commit sin, it is scarcely a wonder that those misguided people should execrate the religion which upholds, as they imagine, so monstrous a doctrine. What must they think of those who have deceived them, when they learn that Catholics believe with all the unswerving firmness of their faith, that no power in heaven or on earth can give permission to commit sin—that

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it would be a shocking blasphemy to assert, that even God himself can grant it ? Will not their better feelings revolt against the calumniators,whose vituperations they so long implicitly believed, when they discover, that far from regarding an Indulgence as a permission to commit sin, we hold that it is not even a pardon for past sin, that of itself it cannot efface the most venial offence, the slightest blemish ? Had they consulted our doctrinal books to ascertain the nature of our belief, they would have learned, that we consider an Indulgence as the remission of the whole or of a portion of the temporal punishment due to sin after its guilt is forgiven. Now it is not very seemly in those who maintain that no temporal punishment is due to sin, and no satisfaction necessary on the part of the sinner, and who thereby give the most plenary of all indulgences, to accuse the Catholic Church of affording facilities for the commission of crime, when, in consideration of certain stipulated works of piety, it offers, in virtue of the authority entrusted to it by its Founder, to remit wholly or partially that punishment which in the opinion of Protestants has no existence whatever.

To show still more clearly how shamelessly false it is to assert, that our Church gives encouragement to vice, we need only place in juxtaposition the conditions which Protestants and those which Catholics require before a sinner can have a well-grounded confidence that his sins are forgiven.— Both acknowledge, that through the merits of Christ the greatest criminal may obtain pardon. But for this

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Protestants require	*Catholics require*
Faith, and assert that faith alone is sufficient.	Faith, Fear of God, Hope, Love of God, Detestation of Sin, Firm purpose of amendment, A diligent examination of conscience, An humble confession of sins, Absolution; And it is only now, when the guilt of sin is, as we trust, forgiven, that Indulgences enter, to satisfy in whole or in part for the punishment still due.

Is it not manifest from this statement, that the Catholic Church, instead of offering pardon too readily to the criminal, and thereby encouraging a repetition of his iniquities, interposes far greater difficulties in the way of forgiveness, and demands more onerous conditions for the reconciliation of the penitent, than Protestants deem necessary, and that Indulgences are of avail only when sin is already forgiven, and therefore cannot by any possibility contribute to the prevalence of crime?

Indulgences are of two kinds; plenary and partial. A plenary Indulgence is the remission of all

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the temporal punishment due to sin. Partial is the remission of only some portion of that punishment: for instance, the Indulgence called a quarantine, or of forty days, remits so much of the temporal punishment due to sin, as would have been remitted by the performance of forty days of the penance enjoined by the ancient penitential canons.

To gain a plenary Indulgence a person must be not only in a state of grace, free from the guilt of mortal sin, but sincerely detached from every affection to venial sin. Hence those who are not animated with an ardent love for God, a zeal for his honour, and an anxious desire to promote the welfare, both spiritual and temporal, of their fellow-creatures; who do not abhor all kinds of sin however trivial in appearance; who are not fully determined to atone by the deeds of penance to the utmost extent of their power for their past transgressions, and to work out their salvation at every sacrifice, must not imagine that they have gained a plenary Indulgence even when they have received the sacraments and complied with all the other duties prescribed.

Having now explained the nature of Indulgences, we shall proceed to enumerate the most important of those which belong to the Rosary.

*Plenary Indulgences granted to the Confraternity of the Rosary.**

I. A plenary Indulgence on the day of reception for those who, having confessed with sentiments of

* As was before remarked, all those are members of the Confraternity of the Rosary whose names are inserted in its books.

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unfeigned sorrow, receive the Blessed Eucharist, visit any Church or Chapel of the Confraternity, and pray for the exaltation of our holy mother the Church, reciting at least a third part of the Rosary.

II. A plenary Indulgence on the first Sunday of every month.

III. A plenary Indulgence upon all the Feasts on which the Church celebrates any of the mysteries of the holy Rosary; namely, on Christmas day, Easter day, the Ascension, Whitsunday, and upon the principal feasts of the Blessed Virgin, viz., the Annunciation, Visitation, Assumption, Nativity, Presentation, and Conception.

IV. A plenary Indulgence to those who recite the whole Rosary.

V. A plenary Indulgence to those who visit the Altar of the Rosary, or assist at the Procession on the first Sunday of the month, or on the seven principal feasts of the B. Virgin mentioned above.

VI. A plenary Indulgence to those who hear the Mass of the Rosary, or say it, or cause it to be said.

VII. A plenary Indulgence on the principal Feast of the Rosary, namely, the first Sunday of October, or any day during the Octave, and on the third Sunday of April.

On the four Sundays and three Ember days of Advent.

On Christmas eve and the four succeeding days, on New-Year's day, and the Epiphany.

Every day from Septuagesima until Low Sunday.

On St. Mark's day, 25th April.

On the three Rogation days.

On the Eve of Whitsunday, and every day during the subsequent week.

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On the Ember days of September.

On the following Feasts of the Dominican Order :—

St. Raymund, the 23d of January,

St. Catherine of Ricci, the 13th of February.

St. Thomas of Aquin, the 7th of March.

St. Vincent Ferrer, the 5th of April.

St. Agnes, the 20th of April.

St. Peter Martyr, the 29th of April.

St. Catherine of Sienna, the 30th of April.

St. Pius the Fifth, the 5th of May.

St. Antoninus, the 10th of May.

St. Dominick, the 4th of August.

St. Hyacinth, the 16th of August.

St. Rose, the 30th of August.

St. Lewis Bertrand, the 10th of October.

On the Feast of all the Saints of the Dominican Order, the 9th of November.

Also, on the four Anniversaries for the deceased Parents, Friends, Benefactors, Brothers and Sisters of the Order, on or about the following days :—the 4th of February, the 12th of July, the 5th of September, and the 4th of November.

VIII. All the Indulgences of the Stations at Rome are granted to the members of the Rosary by visiting five altars, or one only if there be no more, and reciting before each altar five *Paters* and five *Aves*, or twenty-five before that one altar.

IX. Any member of the Rosary has the privilege, once in his life, and at the hour of his death, to make use of any approved Confessor, who is empowered to confer on him a Plenary Indulgence.

X. In the hour, agony, and article of death, hav-

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ing confessed and received the holy Viaticum, the members gain a plenary Indulgence.

As also by saying with mouth or in heart, *Jesus, Mary;* or by calling thrice either by mouth or in heart upon the holy name of *Jesus;* or by holding a blessed candle of the Confraternity in their hand, in honour of the B. Virgin at the time of their departure from life.

But to gain this Indulgence, the third part of the Rosary must have been once at least recited in the Chapel of the Rosary, or in some place from which a sight of the Rosary Altar can be obtained, if this could have been conveniently done.

The members of the Rosary who by reason of sickness, travelling, imprisonment, persecution, service, distance, danger, or any lawful impediment, cannot visit the Altar of the Rosary or be present at the Procession, may nevertheless gain all the Indulgences as if they were present—

1. By confessing and communicating.
2. By saying the Rosary.
3. By saying the seven Penitential Psalms before some altar or devout picture.

All the Indulgences granted to the living may be applied to the dead, by communicating, saying the Mass of the Rosary, or reciting the Rosary for them.

In addition to these plenary, there are numerous partial Indulgences granted to the members of the Confraternity for various works of piety; such as a relaxation of sixty days' penance so often as they shall give alms to poor strangers, or harbour them, or reconcile enemies, or console the sick, or accom-

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pany a funeral, or contribute to the reform of any sinner, or teach the ignorant, or perform any other charitable deed.*

* Those Indulgences are to be found in the Bulls of various Popes, but particularly in that of Innocent XI, dated 31st of July, 1679, and commencing with the words, *Nuper pro parte.* In this the Pope inserts a summary of all the Indulgences granted by his Predecessors to the members of the Confraternity of the Rosary, and by his Apostolical authority confirms and extends them.

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CHAPTER IV.

"I WILL MEDITATE ON THY COMMANDMENTS AND I WILL CONSIDER THY WAYS."—*Ps.* CXVIII.

ARE the important Indulgences just enumerated, gained merely by reciting the Rosary in a state of grace ?

No; the Rosary is a form not only of vocal, but also of mental prayer, and the Popes have expressly declared, that it is necessary to meditate on the mysteries in order to obtain the Indulgences. The simple and ignorant alone can gain them by merely saying the prayers; but the same holy Pontiff, who made this concession in their favour, required that they should be instructed in the method of meditation as speedily as possible.

Is not meditation suited rather to monks and nuns than to persons engaged in worldly occupations ?

This is a prevalent but most erroneous opinion. Every Christian is bound to reflect from time to time on the great truths of religion, on the amazing proofs of God's love towards man, on the shortness of the present life, and the consequent frivolity of worldly pursuits when entered on without a sincere purpose of rendering them subservient to the all-important business of salvation ; on the terrible

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judgment, on the excruciating agony of hell, on the rapturous bliss of heaven, and on the means of attaining those virtues which shall be rewarded by more happiness than imagination has ever yet conceived. The frequent consideration of these truths is necessary to guard the heart from being ensnared by the blandishments of vice. And as those who are occupied in secular concerns encounter a greater number of temptations than persons sheltered in a cloister, it may be said in a certain sense that the laity stand even more than monks and nuns in want of meditation.

But will not the generality of persons find it impossible to meditate ?

By no means, provided they sincerely and resolutely try. For what is meditation ? The mere dwelling in thought on our future destiny, and matters connected with it, or on the goodness of the best of *friends*, until the mind pours forth its affections in devout aspirations, and forms practical resolutions for its future conduct. What difficulty does this present ? Every one can readily think on the pursuits or pleasures of this world ; why not on those of the next ? It might be supposed that even were there no obligation to perform this duty, the heart would instinctively turn from the treachery and malignity of man, and from the harassing cares and afflictions of life, to find consolation and repose in a consideration of the unmerited love of its Creator and Saviour, and of those dazzling glories which are one day to be poured around it.

What method should be followed in order to meditate with advantage ?

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Meditation consists of three parts: the preparation, the consideration itself, and the conclusion.

In the preparation we should in the most lively manner recollect that God is present, and that we are about to converse with him; we must adore him with profound respect, and acknowledge that we are vile sinners, unworthy to appear in his presence.

Secondly, we must beg grace to go through the meditation in a proper manner; and the better to obtain this favour, we must excite ourselves to confidence in God, diffidence in ourselves, and sorrow for our transgressions.

Thirdly, we must distinctly bring before the mind the subject on which we intend to meditate, resolve to turn from every distracting thought, and implore the prayers of the Mother of God, of our guardian Angel, and of the other inhabitants of heaven.

In the meditation itself we must first reflect well on the subject, considering it in every point of view, and then excite pious affections, speaking mentally or orally to God, to Jesus Christ, to the Blessed Virgin or any other Saint, or breathing forth burning aspirations of love, of grief, of longing for the happy moment when we shall be inseparably united with our God.

Lastly, we must form certain fixed resolutions for the time to come; and these must not only be vague and general, such as to serve God, to avoid sin, to love our neighbour; but enter into the details of life, as for instance, to correct a certain fault to which we find ourselves habituated, to perform a certain act of kindness, to approach the sacraments on a certain day, &c.

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Will you illustrate these instructions by an example?

Suppose the subject of meditation is the passion of Christ. We may first consider who it is that suffers. The Creator of heaven and earth. What does he suffer? The most painful and humiliating torments. The lash, the crown of thorns, the felon-blow, his life crushed out drop by drop. For whom does he suffer? For his very murderers, for ungrateful sinners, for us who love him so little, who love every trifle in preference to him. How does he suffer? With patience, meekness, charity, obedience. From whom does he suffer? From his own creatures, on whom he lavishes the most extraordinary favours. Why does he suffer? To procure glory for God and eternal happiness for man.

We then excite our hearts to sentiments of love for Jesus Christ, of desire to share in his afflictions, of detestation of sin, which was the cause of his sufferings. We may, as we clasp in spirit his cross, and feel as it were his blood flowing down on our sinful souls, acknowledge in an agony of grief that we have been the vilest of wretches; that we have repaid his amazing love with the basest ingratitude; that we are unworthy of pardon, and that we could expect nought but perdition were it not for that cross which awakens all our confidence, and at the foot of which we pledge ourselves to fidelity in his service during the remainder of our lives.

Lastly, we are to form resolutions of a more particular and determined kind.—1. To imitate the virtues which Jesus Christ exhibited in his passion, namely, patience, meekness, humility.—2. To

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reflect often on what Jesus Christ suffered for us.—3. To have recourse to him in every affliction, and to strengthen ourselves by his example to bear it patiently.—And lastly, to take Jesus Christ in his sufferings as the model on which we should endeavour to form our lives.

To each mystery of the Rosary we shall annex some reflections, which may assist beginners in meditating on it.

How are we to conclude our meditation?

First, by returning thanks to God for the good thoughts and reflections which he inspired. Secondly, by asking pardon for any distractions that may have occurred. Thirdly, by humbly begging, that he would enable us to profit of the meditation, by putting our resolutions into practice. Fourthly, by considering whether we have gone through our meditation in a proper manner. And lastly, by selecting the thought that most affected us, that we may recur to it oftentimes in the course of the day.

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PRAYERS

PREPARATORY TO THE ROSARY.

A Prayer before the Acts.

O ALMIGHTY and eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love and practise what thou commandest, through Jesus Christ our Lord. Amen.

An Act of Contrition.

O my God! I am heartily sorry that I have offended thee; and I detest my sins most sincerely, because they displease thee, my God, who art so deserving of all my love, for thy infinite goodness and most amiable perfections; and I firmly purpose, by thy holy grace, never more to offend thee, and to amend my life.

An Act of Faith.

O my God! I firmly believe that thou art one only God, in three Divine

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Persons, really distinct, and equal in all things, the Father, and the Son, and the Holy Ghost. I firmly believe that Jesus Christ, God the Son, became Man; that he was conceived by the Holy Ghost, and was born of the Virgin Mary; that he suffered and died on a cross to redeem and save us; that he arose the third day from the dead; that he ascended into Heaven; that he will come at the end of the world to judge mankind; and that he will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of Hell. I believe these and all other articles which the holy Roman Catholic Church proposes to our belief, because thou, my God, the Infallible Truth, hast revealed them; and thou hast commanded us to *hear the Church*, (Matt. xviii. 17,) which is *the pillar and the ground of truth*, (1 Tim. iii. 15.) In this Faith I am firmly resolved, by thy holy grace, to live and die.

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An Act of Hope.

O my God! who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments; relying on thy infinite power, goodness, and mercy, and confiding in thy sacred promises, to which thou art always faithful; I confidently hope to obtain pardon of all my sins, grace to serve thee faithfully in this life, by doing the good works thou hast commanded, and which, with thy assistance, I will perform; and eternal happiness in the next; through my Lord and Saviour, Jesus Christ.

An Act of Charity.

O my God! I love thee with my whole heart and soul, and above all things, because thou art infinitely good and perfect, and most worthy of all my love; and for thy sake, I love my neighbour as myself. Mercifully grant, O my God! that having loved thee on earth, I may love and enjoy thee for ever in heaven.

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THE ROSARY

OF THE

Blessed Name of Jesus.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thou, O Lord, wilt open my heart.

And my tongue shall announce thy praise.

Incline unto my aid, O God.

O Lord, hasten to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and will be for ever. Amen.

THE FIVE MYSTERIES OF THE FIRST PART.

I. *The Incarnation of our Lord Jesus Christ.*

The Meditation.—The Son of God

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assumes human flesh out of the pure blood of the blessed Mary, ever Virgin, and is made man in her womb.

O Jesus, Son of David, have mercy on us. *Ten times.*

Glory be to the Father, &c.

II. *The Birth of our Lord Jesus Christ.*

THE MEDITATION.— The Saviour of the world is born for our redemption, his mother remaining a Virgin.

O Jesus, Son of David, have mercy on us. *Ten times.*

Glory be to the Father, &c.

III. *The Circumcision of our Lord Jesus Christ.*

THE MEDITATION.—Our Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us. *Ten times.*

Glory be to the Father, &c.

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IV. *Our Lord Jesus Christ found in the Temple.*

THE MEDITATION.—Our Saviour being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus, Son of David, have mercy on us. *Ten times.*

Glory be to the Father, &c.

V. *The Baptism of our Lord Jesus Christ.*

THE MEDITATION.—The Saviour of the world is baptized by St. John: the eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us. *Ten times.*

Glory be to the Father, &c.

The Prayer.

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell; who, at the time appointed by the Eternal Wis-

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dom, assumed flesh in the womb of the blessed Mary ever Virgin, and thus became the Son of David; whose birth gladdened men and angels; who began so early to suffer for us, and to shed on our account that blood that washeth away the sins of the world; whose immortal wisdom appeared at the age of twelve years; to whose baptism all heaven was attentive; grant us to celebrate those mysteries to thy honour and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

THE FIVE MYSTERIES OF THE SECOND PART.

I. *Our Saviour washeth his Disciples' Feet.*

THE MEDITATION.—Our Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

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O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory be to the Father, &c.

II. *The Prayer of our Lord Jesus Christ in the Garden.*

THE MEDITATION.—Our Saviour knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his almighty Father, that the bitter cup may pass away from him.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory be to the Father, &c.

III. *Our Saviour is apprehended.*

THE MEDITATION.—Our Saviour, as if he had been no more than man, yields to the power of men, and permits himself for our redemption to be apprehended, as if he were a malefactor.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory be to the Father, &c.

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IV. *Our Saviour carries his Cross.*

THE MEDITATION.—Our Saviour being torn with scourges and pierced with thorns to expiate our sins, is obliged to carry the Cross on which he is to die, and moves on, labouring with sorrow, towards the place of execution.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory be to the Father, &c.

V. *The Descent of our Saviour into Hell.*

THE MEDITATION.—The soul of our Saviour being separated by death from the body, descends to that place where the Saints were expecting their redemption.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory be to the Father, &c.

The Prayer.

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell; whose mys-

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terious humiliation and sorrows, appointed for thee on account of our sins, appeared in the washing of the feet of thy servants and creatures; in thy distress, and prayer, and bloody sweat; in thy being secured and brought before courts as a criminal; in thy bearing the load of the cross; and in the separation of thy soul from thy body, and its descent into the regions below; grant us to celebrate those mysteries to thy honour and our own salvation: who, with the Father and the Holy Ghost, livest and reignest one God for all eternity. Amen.

THE FIVE MYSTERIES OF THE THIRD PART.

I. *The Resurrection of our Lord Jesus Christ.*

THE MEDITATION.—The soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it by a miracle of the almighty power, and that body which had been dead, rises, to die no more.

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O Jesus, Son of the living God, have mercy on us. *Ten times.*

Glory be to the Father, &c.

II. *The Ascension of our Lord Jesus Christ.*

THE MEDITATION.—The body of our Lord Jesus Christ ascends into the highest heaven, where the Saviour of mankind sits at the right hand of God, the almighty Father.

O Jesus, Son of the living God, have mercy on us. *Ten times.*

Glory be to the Father, &c.

III. *Our Lord Jesus Christ sends down the Holy Ghost.*

THE MEDITATION.—Our Saviour, now seated on the right hand of God, his almighty Father, sends down the Holy Ghost, to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us. *Ten times.*

Glory be to the Father, &c.

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IV. *Our Lord Jesus Christ crowning the Blessed Virgin and Saints.*

THE MEDITATION.—Our Saviour having by his passion, resurrection, and ascension, opened the way for the sons of Adam to heaven, which they had lost by sin, bestows on his Mother and his Saints a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us. *Ten times.*

Glory be to the Father, &c.

V. *Our Lord Jesus Christ coming to judge Mankind.*

THE MEDITATION.—Our Saviour will come in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us. *Ten times.*

Glory be to the Father, &c.

The Prayer.

O JESUS, whose name is above all names, that at the name of Jesus every

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knee shall bend, of those that are in heaven, on earth, or in hell; whose body, that was murdered by mankind, the Almighty raised from death, glorious and immortal; who by thy ascension triumphed over death, and led captivity captive; who according to thy promise sent down the Spirit that proceedeth from the Father and thee, the comforter and enlivener; who stretching forth the bounty of thy almighty hand, shed upon the chosen children of Adam, that glory that neither eye hath seen, ear hath heard, nor hath it entered into the heart of man; and who will come forth in power and majesty, to judge the living and the dead, before whose throne all mortals will appear; grant to us to celebrate these mysteries to thy honour and our own salvation: who, with the Father and the Holy Ghost, livest and reignest one God for all eternity. Amen.

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THE LITANY

OF

The Holy Name of Jesus.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, *hear us.* Christ, *graciously hear us.*

God the Father of Heaven,
God the Son, Redeemer of the World,
God the Holy Ghost,
Holy Trinity one God,
Jesus, Son of the living God,
Jesus, Splendour of the Father,
Jesus, Brightness of Eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most adorable,
Jesus, the mighty God,
Jesus, Father of the world to come,
Jesus, Angel of the great Counsel,
Jesus, most powerful,
Jesus, most patient,

Have mercy on us.

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Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of Chastity,
Jesus, Lover of Peace,
Jesus, Lover of us,
Jesus, Author of Life,
Jesus, Example of Virtues,
Jesus, zealous Lover of Souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,
Jesus, Treasure of the Faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, Joy of Angels,
Jesus, King of Patriarchs,
Jesus, Inspirer of the Prophets,
Jesus, Master of the Apostles,
Jesus, Teacher of the Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Spouse of Virgins,
Jesus, Crown of all Saints,

Have mercy on us.

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Be merciful unto us, *Spare us, O Lord Jesus!*
Be merciful unto us, *Hear us, O Lord Jesus!*

From all sin,
From thy wrath,
From the snares of the Devil,
From the spirit of uncleanness,
From everlasting death,
From the neglect of thy holy inspirations,
Thro' the mystery of thy holy incarnation,
Thro' thy nativity,
Thro' thy divine infancy,
Thro' thy sacred life,
Thro' thy labours,
Thro' thy cross and passion,
Thro' thy pains and torments,
Thro' thy death and burial,
Thro' thy glorious resurrection,
Thro' thy triumphant ascension.
Thro' thy joys and glory,
In the day of judgment,
Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord Jesus!*

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Lamb of God, who takest away the sins of the world; *Have mercy on us, O Lord Jesus!*

Lamb of God, who takest away the sins of the world; *Hear us, O Lord Jesus!*

Christ Jesus, *hear us;* Christ Jesus, *graciously hear us.*

Let us pray.

O Lord Jesus Christ, who hast said, *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name; who livest and reignest one God, world without end. Amen.

O divine Redeemer, give us a perpetual fear and love of thy holy name; for thou never ceasest to direct and govern by thy grace those whom thou instructest in the solidity of thy love; who livest and reignest, world without end. Amen.

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O God, who hast appointed thy only-begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant, that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth: who, with thee and the Holy Ghost, liveth and reigneth, world without end. Amen.

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THE ROSARY

OF

The Blessed Virgin.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

[*From Septuagesima to Easter*, Praise be to thee, O Lord, *is said instead of* Alleluia.]

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If the Acts of Faith, Hope, and Charity, have not been recited, say,

I believe in God, the Father Almighty, &c.

Our Father, &c., *once.*

Hail Mary, &c., *three times.*

THE JOYFUL MYSTERIES.*

THE FIRST MYSTERY.

THE ANNUNCIATION.—*Virtue,* HUMILITY.

THE MEDITATION.

Let us consider in this Mystery how the Angel, Gabriel, was sent from heaven to declare to the Blessed Virgin the choice which God had made of her, to

* The Five Joyful Mysteries to be said on all Mondays and Thursdays, the Sundays of Advent and after Epiphany until Lent.

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be the Mother of the eternal Word; how Mary receives this announcement with the most profound humility, and the Son of God becomes man in her womb.

Our Father, *once.* Hail Mary, *ten times.* Glory be to the Father, *once.*

The Prayer.

I acknowledge thee, O Holy Virgin, to be truly the Mother of God; I hail thee, full of grace; I repeat with joy the praises first given thee by the Angel, and continued after him by the entire Church. In becoming Mother to the incarnate Word, thou likewise becomest a Mother to all the faithful. O mayest thou especially be a Mother to me. Amen.

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Subjects for Meditation in this Mystery.

First—God, through love of us, humbles himself to our nothingness: adore this deep and incomprehensible proof of love.

Second—Consider the Archangel announcing to Mary her elevation to the highest dignity to which a mere creature could ascend, and reflect on her humble answer: "Behold the handmaid [that is, the slave] of the Lord; be it done unto me according to thy word."—*Luke* i. 38. Here we clearly see that the exalted rank to which she was raised, inspired her with no sentiments but those of profound humility, conformity to the will of God, and solicitude for the salvation of man.

Practical Resolutions.

First—To esteem and desire the virtue of humility.

Second—Propose to bear patiently every insult.

Third—Acknowledge sincerely that you are a useless servant, the last of all.

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THE SECOND MYSTERY.

THE VISITATION.—*Virtue,* CHARITY.

The Meditation.

Let us consider in this Mystery how the Blessed Virgin went with haste to visit her cousin, St. Elizabeth, into the mountains of Judea, where, at her arrival, St. John the Baptist, yet unborn, exults in the presence of his Redeemer, and is sanctified in his mother's womb.

The Prayer.

O Holy Virgin, who in this Mystery didst most eminently display the humility and charity that were within thee, obtain for us of God that our souls may be frequently visited by thy Son, and feel some of those impressions which his presence once made on his blessed precursor. Amen.

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Subjects for Meditation in this Mystery.

First—Consider the blessings which Jesus Christ brings to the house of St. Elizabeth : St. John is sanctified ; his Mother is filled with the Holy Ghost.

Second—Reflect on the profound respect shown to the Blessed Virgin by her holy cousin. Join St. Elizabeth in declaring her to be blessed amongst women ; and try to feel some portion of that holy rapture which caused Mary to burst forth into the sublime canticle, the MAGNIFICAT, in which she gives to God all the glory of her amazing elevation.

Third—Consider the charity which the Blessed Virgin exhibits in this Mystery. She hastens through rugged mountains, leaving her beloved retirement, to render every kind service towards one above whom she was so highly exalted.

Practical Resolutions.

First—To be always pleased when there is an opportunity of serving another.

Second—Never to insult or wound the feelings of any individual.

Third—To keep constantly in view the divine truth, that whatever we do to the lowest of our brethren, either for good or evil, we do unto Christ himself. "Amen I say unto you, as often as you did it to these, my least brethren, you did it unto me."—*Matt.* xxv.

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THE THIRD MYSTERY.

THE NATIVITY OF OUR SAVIOUR.—*Virtue,* POVERTY IN SPIRIT.

The Meditation.

Let us consider in this Mystery how the Redeemer of the world was born in a stable, and laid in a manger, because there was no room for him in the inns at Bethlehem. Let us rejoice in the advantages of this humiliation and poverty, and endeavour to practise the lessons he here gives us.

The Prayer.

O Virgin Mother of God, we rejoice with our whole hearts in the birth of thy adorable Son, our divine Redeemer. Beg of him, we beseech thee, that he would now graciously vouchsafe to be spiritually born in us, enabling us by his grace to imitate the virtues of his childhood, simplicity, innocence, docility, and his contempt for the vain pomp and perishable riches of this world. Amen.

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Subjects for Meditation in this Mystery.

First—Consider how the King of kings enters into the world: his palace a stable; his attendants a few lowly shepherds: in the most inclement season of the year he cannot procure even the wretched shelter of a village inn. Adore him in the extreme poverty wherein he first appears wrapped in swaddling clothes and laid in a manger.

Second—Consider the ecstacy and love with which Mary regards her new-born Son; and at the same time her resignation to the will of God, under the sufferings from poverty and cold which he and she endure. Then ask yourselves whether you will henceforward murmur when your heavenly Father, through a regard to your everlasting welfare, deprives you of any of the goods of this short and miserable life.

Practical Resolutions.

First—To conceive a great esteem for holy poverty: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."—*Matt.* v.

Second—To retrench every superfluity, particularly in dress.

Third—To share your means with the poor suffering members of Christ.

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THE FOURTH MYSTERY.

THE PRESENTATION OF THE CHILD JESUS IN THE TEMPLE.*—*Virtue,* OBEDIENCE TO THE LAW.

The Meditation.

Let us consider in this Mystery how our Lord Jesus Christ was presented as an offering to his eternal Father in the Temple, by the hands of his Virgin Mother; and how holy Simeon, giving thanks to God, received him with great devotion into his arms.

The Prayer.

O Mother of the Saviour and Light of the world, by that love wherewith thou offeredst thy Son to the eternal Father, for all mankind, and consecratedst thyself to his service, offer me also to his divine Majesty, that I may always abide in his house, and never depart from his will; and that during the whole time of my banishment, I may never cease to burn with his love. Amen.

* In some popular prayer books, the *Adoration of the Wise Men* is substituted for the *Presentation in the Temple*; but there is reason to fear that the Indulgences are not

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Subjects for Meditation in this Mystery.

First—Jesus Christ solemnly offers himself to his Father. Let us offer to God, without any reserve, our hearts, our minds, our bodies, all that we possess, all that we hold most dear.

Second—The Blessed Virgin was exempt from the obligation of undergoing the humiliating rite of purification, and yet she submits to it, and thereby leaves us an example of faithfully obeying the precepts of religion, however repugnant to our pride or self-love.

Third—Meditate on the resignation and conformity to the will of God, with which the Blessed Virgin hears from the aged prophet, Simeon, that a sword of grief was to pierce her heart.

Practical Resolutions.

First—Never to seek pretexts to excuse ourselves from fulfilling the commandments of God and his Church.

Second—Never to defer performing the duties of religion at the times appointed by the Church, or our spiritual Superior.

gained when the Mysteries, to a meditation on which the Popes have attached them, are omitted to substitute others.

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THE FIFTH MYSTERY.

THE FINDING OF THE CHILD JESUS AMONGST THE DOCTORS.—*Virtue,* DESIRE OF BEING UNITED WITH GOD.

The Meditation.

Let us consider in this Mystery the joy which the Blessed Virgin must have felt, when after having lost, without any fault of hers, the child Jesus in Jerusalem, and having sought him in much affliction during three days, she found him at length in the Temple, amidst the doctors, hearing them and asking them questions.

The Prayer.

O most tender Mother of God, comfort of the afflicted, we earnestly beseech thee, by thy extreme delight on finding the child Jesus in the Temple, after the anguish of having lost him, to obtain for us the grace never to lose him by consenting to mortal sin; nor to enjoy either pleasure or rest while we oblige him, by our transgressions, to withdraw from us. Amen.

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Subjects for Meditation in this Mystery.

First—Consider the sorrow of the Blessed Virgin on losing her beloved Son, and feel that there is no calamity so great as to lose Jesus Christ.

Second—The Mother of God finds her Son in the Temple, and it is in the Christian temples, through the sacraments there administered, that we must hope to be re-united to Christ whenever we have the misfortune to lose him.

Third—The Evangelist relates, that our Redeemer returned with his parents from Jerusalem to Nazareth, "*and was subject to them*"—Luke ii.; the Creator to the creature; the Sovereign Lord to his servants; God to man! Let all—youth particularly—learn from this divine Model, lessons of docility, humility, and ready obedience, and let them, who are but worms of the earth, blush to be proud and self-willed, when their Maker, for thirty years of his life, gave such an example of submission.

Practical Resolutions.

First—To love to be united as often as possible with God in prayer.

Second—If mortal sin has caused God to forsake us, to hasten without a moment's delay to regain his friendship in the sacrament of penance.

Third—To long often in the day for the arrival of the moment in which we shall be united after death with our Redeemer, never more to be separated from him.

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THE SORROWFUL MYSTERIES.*

THE FIRST MYSTERY.

THE AGONY IN THE GARDEN.—*Virtue,* RESIGNATION AND FIDELITY TO PRAYER.

The Meditation.

Let us consider in this Mystery our Saviour in the Garden of Olives, prostrate on the ground, bathed in a bloody sweat, accepting from his Father's hand the bitter chalice there offered to him. Let our prayers, our compunction and resignation, be animated by this Model.

The Prayer.

Mother of God made man to save mankind, who didst more sensibly than all his Martyrs feel the sufferings of thy divine Son, obtain of him for us a vehement contrition for our sins, a persevering fervour in our prayers, and a perfect resignation in all adversities. Amen.

* These five Mysteries of the second part, called Dolorous or Sorrowful, are to be said on Tuesdays and Fridays throughout the year, and on the Sundays of Lent.

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Subjects for Meditation in this Mystery.

First—Consider our Redeemer falling prostrate to the ground, unable to bear our iniquities, which "were all laid upon him." Think how excessive must have been his anguish when it forced blood from every pore. Yet reflect, that in this sad hour, when all the torments he was about to suffer, and all the crimes and ingratitude of mankind, ours amongst the rest, came before his view, and pressed him down to the earth, until he exclaimed, "My Father! if it be possible, let this chalice pass from me," —*Matt.* xxvi.; still he conformed with perfect resignation to the will of his heavenly Father, adding, "Let not my will but thine be done."

Second—You may consider how one of his disciples sold him for a few vile pieces of money; how another denied him; how all his chosen friends deserted him in the hour of his affliction.

Practical Resolutions.

First—To bear with patience and resignation to the will of God, every affliction of mind and body.

Second—To hasten to prayer, and persevere in it, whenever we are overwhelmed with affliction. "Christ being in an agony, prayed the longer." —*Luke* xxii.

Third—To place no reliance on the sympathy of friends, but to seek consolation from God alone.

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THE SECOND MYSTERY.

THE SCOURGING.—*Virtue,* SPIRIT OF PENANCE.

The Meditation.

Let us consider in this Mystery how our Lord Jesus Christ, after being derided, calumniated, buffeted, and filled with reproaches, was, by Pilate's order, most cruelly scourged, and in that mangled manner presented to the Jews.

The Prayer.

O Mother of God, whose heart was rent by the stripes inflicted on thy Son, we beseech thee by that love which induced him to shed his blood and give his life for us, to obtain, by thy intercession, that we may ever carefully avoid those criminal pleasures and sensual gratifications, to expiate which the sacred flesh of our Redeemer was mangled in such an inhuman manner. Amen.

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Subjects for Meditation in this Mystery.

First—Let us approach in spirit the pillar to which our divine Redeemer is bound; let us listen to the blows of the scourges as they tear his virginal body, until the ground is covered with his blood and fragments of his flesh; then let us reflect that it was through an ardent love for us, who have treated him with so much ingratitude, and in atonement for our sensuality, that he subjected himself to so dreadful a punishment.

Second—Let us contemplate the unalterable meekness of our Lord while undergoing this cruel torment. He opens not his mouth to complain; he turns not away his body from the strokes; but he offers up all his sufferings to his eternal Father for the sins of mankind.

Practical Resolutions.

First—To chastise our bodies and bring them under subjection, as St. Paul did, lest perhaps we may become reprobates.—1 *Cor.* ix. 27.

Second—To practise some one act, at least, of mortification during the ensuing day.

Third—To bear in silence the corporal or spiritual afflictions with which God may be pleased to visit us.

Fourth—To have compassion on all those who are suffering, and to afford them whatever relief may be in our power.

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THE THIRD MYSTERY.

THE CROWNING WITH THORNS.—*Virtue,* LOVE OF HUMILIATIONS.

The Meditation.

Let us consider in this Mystery the indignities and insults now offered to Jesus Christ; he is derided as a mock king; a reed is his sceptre; thorns are his crown; an old purple rag is the robe of his royalty. Let his unrepining patience console and instruct us under affronts and humiliations.

The Prayer.

O most meek and compassionate Virgin, whose anguish at these multiplied outrages could only be equalled by the feelings of Him who underwent them, beg, we beseech thee, that we may ever gratefully remember these tender proofs of his love; that his crown of thorns may be our neverfailing remedy against pride, and his patience under those insults, our comfort and support in all our afflictions. Amen.

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Subjects for Meditation in this Mystery.

First—Consider the new and unheard-of torment which our Saviour had to suffer for our sins. A crown of sharp thorns is beaten down in cruel mockery into his head, until the points are forced through the flesh; some rags of purple and scarlet are flung in derision around him, and a reed is placed as a mock sceptre in his hands. Thus attired, he is exposed to the wanton and outrageous insults and injuries of a ferocious rabble.

Second—Consider that our blessed Lord felt our sins far more keenly than even those sharp thorns. That crown, however painful, afflicted him less than our pride and ambition, and the inordinate desire we have for the childish honours of this world.

Practical Resolutions.

First—To learn of Jesus Christ to be "meek and humble of heart."—*Matt.* xi.

Second—To show some marks of kindness towards those who treat us with contempt. "The humiliations which we impose on ourselves are good, but those we receive from others are better."

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THE FOURTH MYSTERY.

THE CARRYING OF THE CROSS.—*Virtue,* CHRISTIAN USE OF SUFFERINGS.

The Meditation.

Let us consider in this Mystery our Saviour on his way to Mount Calvary, bending under the weight of the cross, which was laid upon him for his greater torment and humiliation. Let us, as much as is in our power, assist him in carrying it, by carrying our own courageously.

The Prayer.

Most holy and generous Mother, who didst accompany thy beloved Son even to Calvary, feeling in thy love for him the heavy weight of his cross, obtain, through thy prayers, that we may follow in the path which his blood has marked out for us, and ever cheerfully carry all those crosses which his mercy or his justice shall assign to us. Amen.

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Subjects for Meditation in this Mystery.

First—Consider that no sooner is sentence passed on our Redeemer by his unjust judge, than his enemies hasten him forward, and place on his exhausted frame the heavy instrument of his punishment. See him tottering along under this cruel load, attempting in vain to support it; see him sinking to the ground, while the ferocious soldiers strive, by blows of the most insulting description, to compel him to arise. What must sin be when Christ had to suffer so much in order to atone for it?

Second—Consider how the Jews, perceiving at last that our Redeemer could not support the cross, and fearing that he might expire under it, and thereby escape the agonizing punishment with which their malice resolved to glut itself, forced Simon of Cyrene, who was passing by, to carry it. Which of us does not envy him this privilege? Which of us would not have gladly borne that cross to relieve, even in this slight way, our suffering Master? But he calls on us to bear not his cross, which would be too weighty for our weakness, but our own. "If any man will come after me, let him deny himself, and take up his cross and follow me."—*Matt.* xvi.

Practical Resolutions.

First—To reflect often that he "who suffers with patience, suffers less, and is saved; but he who suffers with impatience, suffers more, and is lost."

Second—To remember that "whom God loves he chastises," *Heb.* xi.; and that the prosperity of the sinner is fearful, as it is a sign that he is reserved for eternal chastisements.

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THE FIFTH MYSTERY.

THE CRUCIFIXION.—*Virtue,* PARDON OF ENEMIES.

The Meditation.

Let us consider in this Mystery the Son of God suspended by nails from the cross, covered with wounds, and expiring in bitter agony in the presence of his most afflicted Mother. He dies through love of us! He dies that we may live!

The Prayer.

O Queen of Martyrs, victim of sorrow, who, motionless and silent at the foot of the cross, wert doomed to hear the dying groans of thy Son, and to mingle thy tears with his blood, transfixed with that sword of grief which holy Simeon had announced to thee, obtain for us, we most humbly beseech thee, that we may have a lively feeling of the sufferings of our Redeemer, that we may hate our sins which reduced him to the state in which we behold him, that we may learn from his example to pardon our worst enemies, and that we may eagerly devote the remainder of our lives to his love and service. Amen.

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Subjects for Meditation in this Mystery.

First—Let us fancy ourselves present at the moment of the crucifixion. Let us listen to the sound of the hammers as the rough nails are driven into the flesh of our divine Redeemer, and consider how every blow quivers through the tender heart of Mary. Let us view the Creator of the universe hanging for three long hours in agonizing torture, while life is crushed out of him drop by drop, and then let us ask ourselves, what caused those cruel sufferings? Amazing love for such vile wretches as we are. And are we never to love this God of all goodness in return?

Second—Let us listen to the sublime lesson which our dying Redeemer preaches to us from the cross. Beholding around him the ferocious monsters who persecuted him to death, and whom he could have destroyed with a single word, he lifts his expiring voice only to pray for them: "Father, forgive them, for they know not what they do." Can we, with such an example before us, hesitate to forgive fully and freely those who have in any manner injured us?

Practical Resolutions.

First—To pray fervently for our enemies.

Second—To bestow on them, should there be an opportunity, some mark of kindness.

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THE FIVE GLORIOUS MYSTERIES.*

THE FIRST MYSTERY.

THE RESURRECTION.—*Virtue,* LIVELY FAITH.

The Meditation.

Let us consider in this Mystery how our Lord Jesus Christ, triumphing over death, arose the third day in a blaze of glory from the tomb, thus establishing our faith, and animating us with the blessed hope that we too shall one day arise to immortal happiness.

The Prayer.

Most Holy Mother of God, by those transports of joy wherewith thou wert overwhelmed at the resurrection of thy adorable Son, obtain for us, by thy intercession, that we may participate in the glory of his immortal life, and that we may arise from the tomb of our sins and evil habits, so as never more to return to them. Amen.

* These Mysteries are to be said on Wednesdays and Saturdays throughout the year, and on Sundays from Easter to Advent.

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Subjects for Meditation in this Mystery.

First—Let us consider how our blessed Saviour confirmed, beyond all doubt, the certainty of those truths he had taught during his mortal life, by raising his body from the tomb. This was the wonderful miracle to which he always referred the Jews for the truth of his divine mission; and that he performed it, is proved to a demonstration, the evidence of which no sincere inquirer can resist.

Second—Let us reflect that, as St. Paul says, *Rom.* viii., "He who raised up Jesus Christ from the dead, will quicken [bring to life] our mortal bodies;" and that therefore, as the same Apostle remarks, *Coloss.* iii., "we should mind the things that are above, not the things that are upon the earth." Let us therefore consider the goods of this passing life as mere vanity, and animated with a lively faith, let us constantly fix our affections on those everlasting advantages which Christ acquired for us by his death and resurrection.

Practical Resolutions.

First—To despise whatever does not lead to God.

Second—To regulate our sentiments and our conduct, not by the maxims of the flesh, but by the light of faith.

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THE SECOND MYSTERY.

THE ASCENSION.—*Virtue,* HOPE.

The Meditation.

Let us consider in this Mystery how, on the fortieth day after his resurrection, the Son of God ascended into heaven in the presence of his blessed Mother and of his disciples, and how he invites us to follow him now by the fervour of our desires, if we wish to join him hereafter in reality.

The Prayer.

O Holy Virgin, who didst sigh after thy Son in heaven more ardently than all those together who had attended him on earth, draw us to him by thy powerful intercession, that, disengaged more and more from the empty enjoyments of this world, we may every day advance in the path that leads to our true and everlasting country. Amen.

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Subjects for Meditation in this Mystery.

First—Reflect how our Redeemer, having appeared several times during the space of forty days after his resurrection to his disciples, and having given them many instructions regarding his Church, ascends with great majesty, in their presence, into heaven; and let us remember that he has gone before us, to prepare a place for us in that ever-glorious kingdom.

Second—While considering this Mystery, we should think deeply and joyfully on that heaven where we are one day to reign with Christ and his Saints. Eye hath not seen its beauty, ear hath not heard its harmony, nor can the heart of man conceive what delights God has prepared for those who love and serve him. In heaven there is nothing you would not wish for, and there is everything you can desire.

Practical Resolutions.

First—Ever to act as beings destined for heaven; consequently, to soar far above the miserable pleasures of life.

Second—To labour constantly to render ourselves more and more worthy of our sublime destiny.

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THE THIRD MYSTERY.

THE DESCENT OF THE HOLY GHOST.—*Virtue, Zeal.*

The Meditation.

Let us consider in this Mystery how our Lord Jesus Christ, being seated at the right hand of his Father, sent, as he had promised, the Holy Ghost upon his Apostles, not only endowing them with treasures of grace for their personal sanctification, but enlightening their understanding and inflaming their will, to spread throughout all nations the knowledge and love of his religion.

The Prayer.

Hail full of grace! replenished on the day of Pentecost with a still greater abundance of heavenly gifts, look with pity on our innumerable wants, and obtain for us some sparks of that sacred fire which fell upon thee, that, enlightened by the Gospel truths, and animated by the ardour of divine love, we may ever sensibly feel the influence of the Holy Spirit. Amen.

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Subjects for Meditation in this Mystery.

First—Consider how the Holy Ghost descended on the day of Pentecost in the form of tongues of fire on the Apostles, and on the Blessed Virgin, who was in the midst of them; and reflect on the wonderful effects that this divine Spirit immediately produced. Men heretofore so weak and timid, at once feel a strength which emboldens them to proclaim, in defiance of all the enmity of the Jews, the truths of the new law, and to meet with joy the greatest sufferings.

Second—Consider that in gratitude for the light of faith, which God in his goodness has bestowed on you in preference to so many others, you ought to feel an ardent zeal to make God known and loved by all men, to join in every undertaking which has his honour and the salvation of men for its object, and by every prudent means to prevent the commission of sin, however prevalent that sin may be in the world.

Practical Resolutions.

First—To sacrifice our own interests to the interests of religion.

Second—To uphold the Gospel truth with firmness before libertines and infidels.

Third—To convert sinners, as far as we are able, by word and example.

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THE FOURTH MYSTERY.

THE ASSUMPTION.—*Virtue,* REVERENCE FOR THE MOTHER OF GOD.

The Meditation.

Let us consider in this Mystery how the period appointed by the eternal Wisdom having at length arrived, the Blessed Virgin quits the earth and regains the company of her Son. Let us rejoice in her inconceivable happiness and dazzling glory, begging that she may conduct us by her prayers to the same blissful region.

The Prayer.

Mother of love, advocate of sinners, forget not us poor pilgrims, who are journeying through this valley of tears, surrounded and assailed by so many enemies; obtain for us, through the merits of thy precious death, a detachment from all earthly things, the pardon of our sins, and an ardent love for thy Son, our Lord and Redeemer, Christ Jesus. Amen.

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Subjects for Meditation in this Mystery.

First—Consider how joyfully the Blessed Virgin must have welcomed the hour of her dissolution, as it was to reunite her for ever to her beloved Son. After her blessed death, her body is not permitted by God to remain in the tomb, but is assumed into heaven, amidst the rejoicing of the celestial choirs. Pour forth your thanksgivings to the Almighty, for the graces and favours bestowed on your glorious Patroness.

Second—Resolve that you will ever feel a tender devotion towards the Mother of God, and an unbounded confidence in the efficacy of her prayers, and that you will strive to spread this devotion and confidence throughout the circle of your acquaintances, inducing them to enter into some of those confraternities, especially that of the Rosary, which are associated for the purpose of honouring the Mother of the Redeemer.

Practical Resolutions.

First—To let no day pass without recommending ourselves frequently to the intercession of the Blessed Virgin.

Second—To receive the Sacraments on her principal Festivals.

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THE FIFTH MYSTERY.

THE CROWNING OF THE BLESSED VIRGIN.—*Virtue,* PERSEVERANCE.

The Meditation.

Let us consider in this Mystery how the Son of God receives into Heaven his most Holy Mother, assigning her the preeminence that was due to her merits and dignity, and crowning her with the brightest diadem of glory.

The Prayer.

O glorious Queen of all the heavenly citizens! accept, we beseech thee, this Rosary, which, as a fragrant garland of roses, we offer at thy feet; obtain for us, during life, the grace of perseverance in the paths of virtue; and when the hour of our death shall arrive, assist us, by thy powerful intercession, to triumph over the temptations of the world, the flesh, and the devil, that so we may enter into those rapturous joys which God has prepared for all those who cease not to love him. Amen.

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Subjects for Meditation in this Mystery.

First—Conceive some faint idea of the sublime dignity to which the Mother of God was raised by her Son, when all the host of heaven, as St. Jerome says, met her, and in a blaze of ineffable light conducted her to her throne. Long for the happy day in which you are to see her so gloriously enthroned, and resolve to follow, at an humble distance, in that path of virtue which led her to such a stupendous exaltation.

Second—Consider that it was by perseverance in the fulfilment of all the lowly duties of her temporal state, and in the practice of the most sublime virtues, that our blessed Lady merited her effulgent crown. Pray for the most precious grace of perseverance, that grace on which our eternal salvation depends. "He who perseveres to the end, shall be saved."

Practical Resolutions.

First—To observe steadfastly all our good purposes, avoiding the habits of those whose whole life is an alternation of repentance and relapses.

Second—To beseech over and over again the Mother of God to obtain for us the inestimable gift of final perseverance. For this is a grace which may be gained by prayer, but cannot be strictly merited.

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SALVE REGINA.

HAIL! holy Queen, Mother of Mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, *Jesus*. O clement! O pious! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O GOD, whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that meditating upon these Mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

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THE LITANY

OF

The Blessed Virgin;

CALLED ALSO,

THE LITANY OF LORETTO.*

We fly under thy protection, O holy Mother of God, despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

Lord, have mercy on us,
Christ, have mercy on us,
Lord, have mercy on us,
Christ, hear us,
Christ, graciously hear us,
God the Father of Heaven,
God the Son, Redeemer of the World,
God the Holy Ghost,
Holy Trinity one God,
} *Have mercy on us.*

* Sixtus V granted an Indulgence of two hundred days to the faithful, every time they recite devoutly, and with contrition of heart, this Litany. Benedict XIII confirmed this Indulgence, and granted, moreover, to those who daily

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LITANIÆ

B. Mariæ Virginis.

Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus, sed a periculis cunctis libera nos, O Virgo semper gloriosa et benedicta!

Kyrie eleison. Christe eleison.
Kyrie eleison. Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis Deus, miserere nobis.
Fili Redemptor mundi Deus, miserere nobis.
Spiritus Sancte Deus, miserere nobis.
Sancta Trinitas unus Deus, miserere nobis.

say this Litany, a Plenary Indulgence on the Annunciation, Assumption, Nativity, Conception, and Purification of the Blessed Virgin, provided they confess and receive and pray according to the intentions of his Holiness.

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Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Most pure Mother,
Most chaste Mother,
Mother inviolate,
Mother undefiled,
Most amiable Mother,
Most admirable Mother,
Mother of our Creator,
Mother of our Redeemer,
Most prudent Virgin,
Most venerable Virgin,
Most renowned Virgin,
Most powerful Virgin,
Most merciful Virgin,
Most faithful Virgin,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular devotion,
Mystical Rose,

Pray for us.

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Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo Virginum,
Mater Christi,
Mater divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum justitiæ,
Sedes sapientiæ,
Causa nostræ letitiæ,
Vas spirituale,
Vas honorabile,
Vas insignæ devotionis,
Rosa mystica,

Ora pro nobis.

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Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Sick,
Refuge of Sinners,
Comfort of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen of the most sacred Rosary,

Pray for us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

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Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sacratissimi Rosarii,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi, *Parce nobis, Domine.*

Agnus Dei, qui tollis peccata mundi, *Exaudi nos, Domine.*

Agnus Dei, qui tollis peccata mundi, *Miserere nobis.*

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ANGELUS DOMINI.*

V. The Angel of the Lord declared unto Mary. R. And she conceived of the Holy Ghost.

Hail Mary, &c.

V. Behold the Handmaid of the Lord. R. Be it done unto me according to thy word.

Hail Mary, &c.

V. And the Word was made flesh. R. And dwelt amongst us.

Hail Mary, &c.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an Angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

* There is an Indulgence of one hundred days for those who repeat this prayer; and a Plenary Indulgence for those who say it morning, noon, and night, during a month, on any day they may choose within the month.

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From Holy Saturday until the Eve of Trinity Sunday, instead of the Angelus, are said the following Anthem and Prayer:

Rejoice, O Queen of Heaven! to see Alleluia.
The Sacred Infant born of thee; Alleluia.
Arise triumphant from the tomb; Alleluia.
Oh! by thy prayers avert our doom. Alleluia.

V. Rejoice and be glad, O Virgin Mary, Allel.
R. For the Lord is truly risen. Alleluia.

LET US PRAY.

O GOD, who, by the resurrection of thy Son our Lord Jesus Christ, hast been pleased to fill the world with joy, grant, we beseech thee, that by the intercession of his ever-glorious and Virgin Mother, we may obtain the joys of eternal life, through the same Christ our Lord. Amen.

FOR THE DOMINICAN ORDER,

By whom the Confraternity of the Rosary was established and perpetuated.

Our Father, &c., Hail Mary, &c., *once*.

THE PRAYER.

O GOD, who, for the enlightenment and salvation of nations, didst raise up the order of Preachers, under the special patronage of the

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most Blessed Virgin Mary, and hast been pleased that it should at all times abound in the marks of her singular protection, mercifully grant, that she may continue to assist it with her powerful intercession, obtaining for all its members piety, zeal, and learning, to fulfil the sublime end of their vocation, that, loving thee with devoted affection, and sacrificing every earthly advantage to promote thy honour and glory, they may instruct many unto justice, and attain the transcendent happiness of thy everlasting kingdom. through Christ our Lord. Amen.

FOR THE FAITHFUL DEPARTED,

Particularly the Deceased Members of the Confraternity.

PSALM CXXIX.

V. From the depths I cried out to thee, O Lord! Lord, hear my voice.

R. Let thine ears be attentive to the voice of my petition.

V. If thou should observe iniquities, O Lord! Lord, who shall endure it?

R. For with thee is propitiation, and because of thy law I have waited for thee, O Lord.

V. My soul hath relied on his word: my soul hath hoped in the Lord.

R. From the morning watch even until night, let Israel hope in the Lord.

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V. For with the Lord there is mercy; and with him there is plentiful redemption.

R. And he shall redeem Israel from all its iniquities.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine unto them.

V. From the gates of hell,

R. Deliver their souls, O Lord.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

[*If a Priest is repeating the prayers, let him add,*]

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest, for ever and ever. Amen.

V. May they rest in peace. R. Amen.

May the blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and remain always with us. Amen.

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FORM OF A

SOLEMN RECEPTION

INTO THE CONFRATERNITY OF THE ROSARY OF THE BLESSED VIRGIN.

After the procession, the Brothers extinguish their candles, except the Rector and Council. The person to be admitted kneels behind the Rector. After the Litany of Jesus, the Rector or Superior begins the "Veni, Creator," in which all join. At the commencement of the fourth verse, "Accende lumen," the Rector lights the new member's candle, who then kneels at the left side of the Rector, and at the end of the hymn reads his declaration or offering.

1

VENI, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

2

Qui Paraclitus diceris,
Donum Dei Altissimi,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

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3

Tu septiformis munere,
Dextræ Dei tu digitus,
Tu rite promissum Patris,
Sermone ditans guttura.

4

Accende lumen sensibus:
Infunde amorem cordibus:
Infirma nostri corporis
Virtute firmans perpeti.

5

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te prævio,
Vitemus omne noxium.

6

Per te sciamus da Patrem,
Noscamus atque Filium:
Te utriusque Spiritum
Credamus omni tempore.

7

Deo Patri sit gloria,
Sancto simul Paraclito,
Nobisque mittat Filius
Charisma Sancti Spiritus. Amen.

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The Form of Offering oneself to the Blessed Virgin Mary, to be admitted into her Confraternity.

THRICE sacred Virgin-Mother of God, I, [N.N.] though most unworthy to be numbered amongst thy servants, yet, animated by a consideration of that overflowing tenderness which the angels admire in thee, do here this day, with all possible humility and devotion, in the presence of my Guardian Angel and the whole court of heaven, choose thee for my mother, advocate, and Lady, firmly resolving to honour, love, and serve thee, with all filial duty, diligence, and fidelity; and to induce, to the best of my ability, all others to do the same. I therefore earnestly implore, most merciful and compassionate Mother, by the precious blood which thy beloved Son, my Saviour, shed for me in his bitter passion, that thou wilt be graciously pleased to receive me into the number of thy special servants, as one devoted to thy perpetual service.

Be favourable to me, O Blessed Lady! and obtain for me of thy all-powerful Son, that I may so regulate my thoughts, words, and actions, as never more to think, speak, or act in any manner displeasing to his divine Majesty. Grant, furthermore, O good and gracious Mother! that I may never forget thee, or break this promise which I now make of honouring, loving, and serving thee all the days of my life; that so I may never be forgotten or forsaken by thee, but be always protected and assisted by thee, especially at the awful hour of my departure from this world. Amen.

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Then the Superior or Rector will read the following Prayers:

LET US PRAY.

O GOD, who didst instruct the hearts of the faithful by the enlightenment of the Holy Ghost, grant, that by the same Spirit we may have a right understanding in all things; and evermore rejoice in his holy consolation: through our Lord Jesus Christ, &c. Amen.

O most blessed and adorable Trinity, who, in thy mercy, art pleased to inspire this, thy servant, to enroll himself amongst the devout clients of the glorious Virgin Mother, grant him, and us, so to persevere in thy love and service, that, after we finish the course of this miserable life, we may sing thy praises for all eternity. Amen.

Then the Superior receives him into the Confraternity, by repeating these words, and giving him his benediction, as follows:

By the authority committed to me for this end, by the Superiors of the holy Order of St. Dominick, I receive you into the Confraternity of the holy Rosary of the Blessed Virgin Mary, and do admit you to a participation of all the spiritual benefits which have been granted to the Brothers and Sisters of the Sacred Rosary, by the Popes and General Councils.

✠ In the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. Amen.

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THE BLESSING OF THE SCAPULARS AND HABITS.*

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Domine Jesu Christe, qui tegumen nostræ mortalitatis induere dignatus es, obsecramus immensæ largitatis abundantiam; ut hoc genus vestimentorum, quod sancti Patres ad innocentiæ et humilitatis indicium ferre sanxerunt, ita bene✠dicere dignéris, ut qui hoc usus fuerit te induere mereatur Christum Dominum nostrum. Amen.

They are then sprinkled with holy water.

BLESSING OF THE BEADS.

V. Adjutorium, &c.
R. Qui fecit, &c.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

* The habits should be either altogether of a white colour, or white and black—never brown. The white is the emblem of innocence; the black, of penance and mortification.

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Oremus.

OMNIPOTENS et misericors Deus, qui propter eximiam charitatem tuam qua dilexisti nos, Filium tuum unigenitum, Dominum nostrum Jesum Christum, de cœlis in terram descendere, et de beatissimæ Virginis Mariæ Dominæ nostræ utero sacratissimo, Angelo nunciante, carnem suscipere, crucemque ac mortem subire, et tertia die gloriosè a mortuis resurgere voluisti, ut nos eriperes de potestate diaboli; obsecramus immensam clementiam tuam, ut hæc signa Rosarii, in honorem et laudem ejusdem Genitricis Filii tui ab Ecclesia tua fideli dicata, bene✠dicas et sancti✠fices, eisque tantam infundas virtutem Spiritus Sancti, ut quicumque horum quodlibet secum portaverit, atque in domo sua reverenter tenuerit, et in eis ad Te, secundum ejusdem sanctæ Societatis instituta, divina contemplando mysteria devote oraverit; salubri et perseveranti devotione abundet, sitque consors et particeps omnium gratiarum, privilegiorum et Indulgentiarum, quæ eidem Societati per sanctam Sedem Apostolicam concessa fuerunt; ab omni hoste visibili et invisibili, semper et ubique in hoc seculo liberétur; et in exitu suo ab ipsa beatissima Dei Genitrice tibi plenus bonis operibus præsentari mereatur. Per eundem Dominum, &c.

They are then sprinkled with holy water.

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FORM OF THE GENERAL ABSOLUTION,

Given to the Members of the Confraternity at the point of Death,

WITH A PLENARY INDULGENCE.

Having repeated the "Confiteor," "Misereatur," "Absolutionem," &c.

DOMINUS noster Jesus Christus, Filius Dei vivi, qui Beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et remittat tibi omnia peccata, quæcunque, et quomodocunque in toto vitæ decursu commisisti, de quibus corde contritus et ore confessus es, restituens tibi stolam primam quam in baptismate recepisti. Et per Indulgentiam Plenariam a Summis Pontificibus, Innocentio VIII et Pio V, confratribus Sanctissimi Rosarii in articulo mortis constitutis concessam, liberet te a præsentis et futuræ vitæ pœnis, dignetur Purgatorii cruciatus remittere, portas inferi claudere, Paradisi januam aperire, teque ad gaudia sempiterna perducere, per sanctissima suæ vitæ, Passionis et glorificationis Mysteria sanctissimo Rosario comprehensa. Qui cum Patre et Spiritu Sancto Deus unus vivit et regnat in sæcula sæculorum. Amen.

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PRAYERS FOR MASS.

A Prayer before Mass.

ETERNAL Father! in this Sacrifice I offer thee thy beloved Son, Christ Jesus, together with all his merits, first, in honour of thy majesty; secondly, in thanksgiving for all the benefits which I have received, or hope to receive, from thee; thirdly, in satisfaction for all my sins, and for those of all the living and dead; fourthly, to obtain eternal salvation, and all the graces necessary to attain it.

At the Confiteor.

I CONFESS before thee, O Lord God Almighty, all the iniquities of my life. I acknowledge that I justly deserve thy anger and indignation, because I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Yet with my whole heart, and with all my soul, I turn to thee, O God! who art mild and very merciful, and purpose, with the assistance of thy grace, to walk with more care and fidelity for the time to come in the way of thy commandments. Holy Virgin, Angels and Saints of heaven, intercede for me, and obtain pardon for my manifold offences!

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At the Introit.

PSALM XCIV.

COME let us adore God, and fall down before the Lord, and weep before the Lord who made us: for he is the Lord our God. Come let us praise the Lord with joy, let us joyfully sing to God our Saviour.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

[*Repeat*, "Come let us adore, &c.]

At the Kyrie Eleison.

Lord, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

At the Gloria in Excelsis.

GLORY be to God on high,
And on earth peace to men of good will.
We praise thee;

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We bless thee;
We adore thee;
We glorify thee;
We give thee thanks for thy great glory,
O Lord God, Heavenly King, God the Father Almighty.
O Lord Jesus Christ, the only begotten Son.
O Lord God, Lamb of God, Son of the Father,
Who takest away the sins of the word, have mercy on us.
Who takest away the sins of the world, receive our prayers.
Who sittest at the right hand of the Father, have mercy on us.
For thou only art holy;
Thou only art the Lord;
Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the Collect.

LET US PRAY.

O ALMIGHTY and eternal God, who, in the abundance of thy goodness, exceedest both the merits and requests of thy suppliants, pour forth thy mercy upon us, and both pardon what our conscience dreadeth, and grant such blessings as we dare not presume to ask, through Christ our Lord. Amen.

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Preserve us, O Lord, we beseech thee, from all dangers of body and soul; and, by the intercession of the ever-glorious and blessed Virgin Mary Mother of God, of thy blessed Apostles Peter and Paul, of the blessed Dominick our Father, and of all the Saints, grant us, in thy mercy, health and peace, that all adversities and errors being removed, thy church may serve thee with a pure and undisturbed devotion.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou knowest will be thine by faith and good works, we humbly beseech thee, that they for whom we propose to offer our prayers, whether the present world still retains them in the flesh, or the next world hath already received them divested of their bodies, may, by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of their sins. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

At the Epistle.

1 COR. XIII.

"IF I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all

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mysteries and all knowledge, and if I should have faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect, is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner, but then face to face. Now I know in part, but then I shall know even as I am known. And now there remain faith, hope, charity; but the greatest of these is charity."

After the Epistle.

GRANT, O my God, that I may attentively listen to thy instructions, conveyed to me by thy Pro-

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phets and Apostles. Make me regulate my life by those sacred truths, that so I may be thy disciple not merely in name, but in truth and reality.

I am now, O divine Jesus, to hear thy own words in the Gospel; grant that I may attend with profound respect, an humble docility, and an ardent desire to perform all that thou wilt command.

At the Gospel.

MATT. V.

"JESUS seeing the multitudes, went up into a mountain; and when he was set down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven. Blessed are ye, when they shall revile you, and persecute you, and speak all that

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is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.....You have heard that it hath been said: thou shalt love thy neighbour, and hate thy enemy. But I say to you, love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you..... For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as your heavenly Father is perfect."

At the Credo.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things, visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages. God of God, light of light, true God of true God; begotten, not made; consubstantial to the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven; and became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he arose again, according to the Scriptures; and ascended into

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heaven, sitteth at the right hand of the Father; and is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is equally adored and glorified; who spoke by the Prophets. And one, holy, Catholic, and apostolic Church. I confess one baptism for the remission of sins; and I expect the resurrection of the dead, and the life of the world to come. Amen.

At the Offertory.

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may avail both me and them unto life everlasting. Amen.

O Eternal Father, in union with that ineffable love wherewith my Redeemer offered himself on the cross to thy divine Majesty, I also offer myself with him, humbly beseeching thee to direct all my thoughts, words, and actions to thy honour, to my own good, and to the edification of my neighbour.

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At the Lavabo.

O God, who art purity itself, cleanse my soul from all its iniquities and imperfections, and render me worthy to participate in the sacred banquet of the adorable body and blood of thy Son.

At the Orate Fratres.

May the Lord receive this sacrifice from the hands of his Priest, to the praise and glory of his name, and to our benefit and that of all his holy Church.

At the Secret.

Be appeased, O Lord, by our humble prayers, and mercifully receive these offerings of thy servants; that what each hath offered to the honour of thy name may avail to the salvation of all: through Christ our Lord. Amen.

Graciously hear us, O God our Saviour, that by virtue of this sacrament thou mayest defend us from all enemies, both of body and soul, give us grace in this life, and glory in the next.

O God, to whom alone is known the number of thine elect to be placed in eternal bliss, grant, we beseech thee, by the intercession of all thy saints, that the book of a blessed predestination may contain the names of all those for whom we have undertaken to pray, as well as those of all the faithful: through Christ our Lord, &c.

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At the Preface.

P. World without end. *R.* Amen.

P. The Lord be with you. *R.* And with thy spirit.

P. Lift up your hearts. *R.* We have lifted them up to the Lord.

P. Let us give thanks to the Lord our God. *R.* It is meet and just.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, Eternal God, through Christ our Lord. By whom the angels praise thy Majesty; the dominations adore it; the powers tremble before it; the heavens, the heavenly virtues, and blessed seraphim, with common ecstasy glorify it. Together with whom, we beseech thee, that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Hosts! heaven and earth are full of thy glory. Hosannah in the highest; blessed is he that cometh in the name of the Lord! Hosannah in the highest!

At the Canon.

O FATHER of mercies, graciously receive this most holy sacrifice, which we offer thee by the hands of thy Priest, in union with that which thy beloved Son offered thee during his whole life,

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at his last supper, and on the cross. Look down on thy Christ, thy dearest and only-begotten Son, in whom thou art always well pleased, and by the infinite merits of his incarnation, nativity, labours, sufferings, and death, have mercy on me, on all those for whom I ought to pray, on my relations, friends, and benefactors, and on those who have injured me, or whom I may have injured. I also beseech thee to guard, prosper, and extend the holy Catholic Church; to pour down thy blessings on our chief pastor the Pope, and on the Bishops and all the Clergy; enlighten and guide them in the way of salvation. Look down upon us all, I beseech thee, with eyes of mercy and compassion. Bring us to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter. May we all know thee; may we all serve thee; may we all love and glorify thee, through the same Jesus Christ, who, with thee and the holy Ghost, liveth and reigneth, one God, world without end. Amen.

Before the Consecration.

BEHOLD, O Lord, we all here, though of different conditions, yet united as members of that one body of which thy Son is the head, present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they

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may be made for us the true body and blood of thy Son, that we, being consecrated to thee by this holy Victim, may live in thy service, and depart this life in thy grace.

He that is almighty and Truth itself, has said, "This is my body;" how then can we doubt it? He that made all things of nothing, by his word, is he not to be believed, when he says he has changed one thing into another? Lord, I believe and I adore.

At the Elevation.

HAIL, blessed Jesus! Son of God, I adore thee. Thou art Christ, the Son of the living God. Thou art the Lamb of God, that died upon the cross to save us. Thou hast the words of eternal life; to whom shall we go but to thee, our God and Saviour?

Hail, sacred blood, that flowed from the wounds of Jesus, to cleanse us from all our iniquities! Eternal Father, look upon the face of thy Christ here present upon the altar, and, through the merits of this adorable Victim, have pity on us, and save us.

After the Elevation.

THOU art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

Thou, about to take on thee the deliverance of man, didst not abhor the Virgin's womb.

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Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou art believed to be the Judge to come.

We, therefore, beseech thee to help thy servants, whom thou hast redeemed with thy precious blood.

Make them be numbered with thy saints in eternal glory.

O Lord, save thy people, and bless thy inheritance.

And govern them, and exalt them for ever.

Every day we magnify thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us, whereas we have hoped in thee.

In thee, O Lord, have I hoped; let me not be confounded for ever.

A Prayer for the Departed.

We humbly beseech thee, O merciful Father, for the souls of the faithful who have departed this life, particularly for N.N., that this holy sacrifice may prove to them eternal salvation, perpetual rest, and everlasting happiness.

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At the Nobis quoque Peccatoribus.

To us also, miserable sinners, grant mercy, O Lord, and judge us not according to our demerits, but through thy infinite goodness, grant us grace and pardon. We ask it in the name of thy beloved Son, who liveth and reigneth with thee and the Holy Ghost, for ever and ever. Amen.

At the Pater Noster.

INSTRUCTED by saving precepts, and following the divine directions, we presume to say,—

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that, through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, our Lord, who, with thee and the Holy Ghost, liveth and reigneth God, world without end. Amen.

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At the Agnus Dei.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

A Spiritual Communion.

O my God, how can I reflect on the happiness of those who approach worthily to the holy Eucharist, without ardently desiring to enjoy the same blessing? How can I assist at this adorable sacrifice without regretting the sins and miseries which justly deter me from receiving thee sacramentally? I am not worthy, O infinite Purity, to lodge thee in my heart; I am not worthy to share in the happiness of those who enjoy thy sacramental presence; but, Lord, though I cannot unite myself to thee really, yet I am not forbidden to do so in spirit and in desire. I believe, most firmly, that thou art present in this sacred Host; I hope in that infinite mercy which detains thee therein; and I ardently desire to receive thee, notwithstanding my unworthiness. I unite in the adoration, love, humility, and fervour of all who this day receive thee throughout the universe; and I earnestly beg of thee, by that tender love which induces thee to give thy-

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self to thy creatures, to accept of every thought, word, and action, from this to my next communion, as so many acts of love, desire, and preparation to receive thee; and I earnestly conjure thee, to crown all thy blessings with the inestimable grace of a worthy communion at the time of my death. Amen.

At the Post-Communion.

O GOD, the restorer and lover of innocence, draw to thyself the hearts of thy servants, that being inflamed by thy holy spirit, they may be constant in faith, and zealous in good works. Through, &c.

May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, Virgin-Mother of God, together with that of thy blessed apostles Peter and Paul, as likewise of the blessed Dominick our Father, and of all the saints, free us from all sin, and deliver us from all adversity.

May those mysteries purify us, we beseech thee, O almighty and merciful God; and grant, by the intercession of all thy saints, that this, thy sacrament, may not increase our guilt unto punishment, but be a means of obtaining pardon unto salvation. May it wash away sin; may it strengthen our weakness; may it secure us against the dangers of the world; may it procure forgiveness for all the faithful, both living and dead. Through our Lord Jesus, &c.

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Before the Blessing.

LET the performance of my homage be pleasing to thee, O holy Trinity, and grant, that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and, through thy mercy, be a propitiation for me, and all those for whom it has been offered. Through, &c.

At the Blessing.

MAY the blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and remain always with us. Amen.

At the Last Gospel.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life; and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world.

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He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name: who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt amongst us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

Thanks be to God.

For the Faithful Departed.

[De Profundis, as in page 116.]

Prayer after Mass.

I RETURN thee all possible praise and thanks, O Sovereign Creator, for the favours I have this day received, and of which many better Christians are deprived. Receive, O Lord, my unworthy prayers; supply all my deficiencies; pardon all my want of devotion and distractions; grant, that through these divine mysteries, I may go on courageously and constantly in the path of thy divine commandments, notwithstanding all the obstacles which beset me in this world, until at length I happily arrive at the kingdom of bliss, where, with thy angels and saints, I shall clearly contemplate thee, and unceasingly celebrate thy infinite goodness, for ever and ever. Amen.

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THE MANNER

OF SERVING MASS,

ACCORDING TO THE DOMINICAN RITE.*

The Clerk gives wine and water before the beginning of the Mass. In presenting the water, (except in Masses for the dead), he says, "Benedicite;" *and after the blessing answers,* "Amen."

P. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Confitemini Domino quoniam bonus.

C. Quoniam in sæculum misericordia ejus.

P. Confiteor Deo omnipotenti, et Beatæ Mariæ semper Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis, et vobis, Fratres, quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa, precor vos orare pro me.

C. Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua, liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, et Beatæ Mariæ semper Virgini, et Beato Dominico Patri nostro, et

* The Dominican Rite, though substantially the same, differs in a few particulars from that of the seculars. It is of the highest antiquity, being the Romano-Gallican, introduced from Rome into France in the reign of Charlemagne.

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omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa, precor te orare pro me.

P. Misereatur vestri Omnipotens Deus et dimittat vobis omnia peccata vestra, liberet vos ab omni malo, salvet et confirmet in omni opere bono, et perducat vos ad vitam æternam.

C. Amen.

P. Absolutionem et remissionem omnium peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

C. Amen.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

The Clerk is *not* to say *Deo gratias,* after the Epistle, nor *Laus tibi Christe,* after the Gospel. No answer is returned when the Priest says the *Orate Fratres.* The *Domine non sum dignus* is not said.

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Rules

of

The Third Order

of

St. Dominick.

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Introduction.

About the commencement of the thirteenth century, the north of Italy and south of France were infested with a sect of fanatics, at once profligate and ignorant, who, despising all law and authority, lived for the most part on the plunder of the church and committed the most atrocious excesses against their inoffensive fellow-citizens. To arrest these outrages, and to defend the innocent, left, as they were, without any adequate protection, St. Dominick, unwearied by his incessant labours, induced multitudes in the various places which he traversed to associate themselves into a kind of military order, with the obligation of affording an armed aid to the civil authorities, in upholding the laws and punishing the transgressors. At the same time, the members, for their own sanctification, were to perform at stated periods certain acts of piety and of self-denial. Their wives were allowed to join the Order, on entering into a solemn engagement not to prevent their husbands from taking up arms, when called on by the proper authority. But, though bound to those observances, in other respects they lived like the rest of the laity, superintending their family concerns, and pursuing their worldly avocations.

In a few years from its formation, it was found that this Order, which was called the Militia of Jesus Christ, had so completely succeeded in the primary object for which it was instituted, that its

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military services were no longer needed. It was then resolved that it should be changed into an Order of Penitents, subject to the regulations which will be found in the subsequent pages. As such, it has continued to the present day, some of its members living in community, and openly wearing the habit; others continuing with their families, and merely meeting the brethren at certain appointed times; but everywhere proving a source of great edification to the people, and of assistance and consolation to their Pastors. To this Order has the Church of God been indebted for many illustrious Saints:—for St. Catharine of Sienna, St. Catharine of Ricci, St. Rose of Lima, the Blessed Albert of Bergamo, the Blessed Martin Porres, the Blessed Benvenuta Bojani, the Blessed Emilia Bicchieri, the Blessed Margaret of Savoy, the Blessed Stefana Quinzani, the Blessed Osanna of Mantua, the Blessed Margaret of Castello, the Blessed Lucy of Narni, the Blessed Colomba of Rieti, the Blessed Joanna of Orvieto, the Blessed Catharine of Raconigi, and the Blessed Maria Bartholomæa Bagnesi. This Order can also boast of counting in its ranks several royal personages, innumerable Priests and Prelates, and many distinguished scholars. The pious and learned Cardinal Acton is one of its present members; and there is at least another Cardinal, an Italian, belonging to it. In Ireland it is spread throughout the midland counties, and exists in several cities of the west, east, and south of this kingdom; and the Parish Priests invariably bear the highest testimony to the virtues and zeal which the Tercerians display, and

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have in several instances declared, that they considered the existence of this body amongst the people placed under their spiritual jurisdiction, as one of the greatest blessings which God could have bestowed on them. May they thus continue diffusing around the odour of sanctity, opposing, by their example and their remonstrances, the spread of iniquity; rendering religion venerable in the eyes even of the wicked, by humility, meekness, and universal charity: acting, in a word, as becomes the disciples of a Dominick, and the brethren of a Catharine, a Rose, and a Martin.

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RULES

OF THE

THIRD ORDER OF ST. DOMINICK.

CHAP. I.

*Of the Qualities required in those who are to be Received.**

In the first place, to secure the continual and perpetual advancement of this order, which must principally depend on the due dispositions of those who are received, we will and ordain that no one shall be admitted into the order of this Confraternity, unless by the Master or Director,† and by the Prior of the said Confraternity, or with their leave, and the consent of the greater part of the professed brothers of the said place, and after a diligent inquiry whether he be of a virtuous life and good repute, and no way suspected of heresy, but rather, as becomes a devoted son of St. Dominick, zealous for the Catholic faith and a promoter of it as far as in him lies; who, before he receives the

* The first order, called the Order of Friars Preachers, was founded in 1203; the second, namely, that of Nuns, in 1206; and the third in 1209. † See Chap. xx.

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habit, must fully satisfy and pay all his debts if he owe any, and be reconciled to his neighbours, as also have his last will made according to the advice of a prudent confessor. And the same inquiries are to be made with regard to women seeking admission into the order. These, if married, cannot be received into the Confraternity without the leave and consent of their husbands; which consent must be given in a written and formal document.* The same we order to be observed in regard of men who have wives, unless one or other be prevented by some cause which prudent persons deem sufficient.

CHAP. II.

Of the Habit of the Brothers and Sisters.†

All the brothers and sisters of this Confraternity are to wear white and black clothes, which must not be costly either in reality or appearance, but plain and modest, as suits the servants of God. Their cloaks are to be black, as also the capuces of the brothers; their tunics white, the sleeves extending to the wrists, not open, but sewed. Their

* Where the habit is not worn openly, the private consent of the husbands will suffice.

† This chapter principally regards those who openly wear the habit and live in community. As to the dress of the other Tertiaries, Benedict XIII, in his bull, *Pretiosus*, mentions that it differs in different countries. In Portugal they dress like other persons, merely wearing the scapular inside their garments. In Flanders they always appear in black. Whatever may be the form or colour of the dress, it should be invariably simple and modest.

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belts must be of leather, which the sisters are to wear over* their tunics. In the form of their pockets, their shoes, and the like, all worldly vanity must be avoided. The veils and bands of the sisters are to be of white linen or canvass.

CHAP. III.

Of the Blessing of the Habit, and of the manner of receiving it.

Whoever is to be received to the habit, must be received in the chapter-room of the Confraternity, or before the altar of the Dominican church of the place, by the master or director aforesaid, or by his vicar. He, then, who is to be received, humbly asks on his knees to be admitted, and the master, in the presence of some other Dominicans, and the prior of the Confraternity, or his vicar, blesses the habit, and puts it on him, saying the *Veni Creator Spiritus,* before the altar. The members present will continue the hymn to the end; which being finished, the master says, *Kyrie Eleison, Christe Eleison, Kyrie Eleison, Pater noster, &c. Emitte Spiritum tuum et creabuntur; Salvum fac servum tuum, &c. Oremus: Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, &c. Prætende famulo, &c.,* and being answered *Amen,* he sprinkles holy water on him, and then all the brothers give him the kiss of peace. The sisters are received in the same way as was said of the brothers.

* The word in the original is *sub,* but it here signifies over; *sub,* at the time, being often used for *super.* Vide the 'Regola del Terz' Ordine,' by the Vicar-General, Viviani.

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CHAP. IV.

Of Profession, or the way of Professing.

The year of trial being completed, or sooner, if the master and brothers find the person fit, he is to make his profession in the hands of the master thus: " To the honour of God Almighty, Father, and Son, and Holy Ghost, and of the blessed Virgin Mary, and of St. Dominick, I, brother N. N., before you, N. N., Director, and you, N. N., Prior of the Brothers of Penance of St. Dominick, in such a place, do make my profession, that I am resolved* henceforward to live according to the form and rule of the brothers and sisters of the same order of penance of St. Dominick till death.†" The women are to profess the same way before the master or prioress of the sisters, or to whom they may commit the office.

* It will be observed, that as this form of profession does not contain any vow, the word *promise* is not used. In the old translation that word is found, but very improperly, as it does not exist in the original.

† If those who are professed wish to make a vow of perpetual chastity, as I believe is universally done by the Tertiaries in Ireland, they may add to the form in the text, " Likewise, I consecrate myself to the Lord, and promise to observe perpetual chastity." But this vow should not be rashly made—never without consulting an enlightened director.

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CHAP. V.

Of Persevering in this State.

We order, however, and determine, that no brother or sister of this Confraternity and order, after making the above profession, shall quit this order, neither shall it be lawful for them to return to the world;* yet they may freely and lawfully enter and embrace any of the approved orders, which profess the three solemn vows.

CHAP. VI.

Of Canonical Hours to be said.

The brothers and sisters are to say all the canonical hours, unless sickness should prevent them. For matins, they are to say twenty-four Paters; for vespers and complin, fourteen, and for each of the other four hours, seven. But in honour of the Blessed Virgin Mary, they are obliged to say an Ave Maria with each of the above Paters. For the blessing of the meat at table, let them say a Pater and Ave, and the same for thanksgiving after meat, or the psalm, *Miserere mei Deus,* or the *Laudate Dominum omnes gentes,* if they know them. All those who know how to say the Creed,† are to say it in

* 'Return to the world,' in ascetic language, signifies the withdrawal from the observances of a religious life.

† When this rule was written, the people in some parts of Europe were in a deplorable state of ignorance, so that they became an easy prey to the heretics of that period.

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the beginning of matins, in the beginning of prime, and at the end of complin. Yet those who know and say the canonical hours, as the clergy do, are in no way bound to say the above-mentioned Paters and Aves.

CHAP. VII.

Of Rising to Matins.

On Sundays and festivals from the Feast of All Saints until Easter, all are to rise to matins. In Advent and Lent they are to rise every night. But those who are daily occupied in manual labour may say their hours during the course of the day, and in the evening they are to say vespers and complin together.

CHAP. VIII.

*Of Confession and Communion.**

All are obliged to confess and receive at least four times a year, to wit, on the feasts of Christmas, Easter, Pentecost, and the Assumption, or Nativity of the Blessed Virgin. Those alone are exempted, who, for some reasonable cause, are prohibited by their confessor. If any out of de-

* When this chapter was drawn up, the faithful communicated less frequently than at present. Nuns themselves were content with receiving fifteen times in the year. St. Lewis obtained the leave of his confessor to approach six times a year; but at that period the preparation for communion was most solemn and protracted.

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votion wish to receive oftener in the year, having asked and obtained leave from their superior, they may, with God's blessing, satisfy their devotion.

CHAP. IX.

Of Silence to be observed in the Church.

In church, while Mass is celebrated, or the divine office sung, or the word of God preached, all must keep silence, and sedulously attend to prayer and to the divine office. In case, however, of some special necessity, a few words may be spoken in a low tone of voice.

CHAP. X.

Of due reverence to be shown to Prelates and to their Churches.

The brothers and sisters must, according to canon law and established custom, devoutly visit the churches of which they are parishioners,* and treat with due reverence their bishops and inferior pastors,† and give them their dues without the least deduction. This they are to do with regard not only to tithes, but to all accustomed offerings

* That is, for Paschal communion.

† The Tertiaries are to receive the Paschal communion and the last sacraments from their parish priests: but parish priests in general are quite ready to allow clergymen of the Dominican Order to administer the Viaticum and Extreme-Unction to the Tertiaries, especially as the Dominican rite is much more solemn than the ordinary one.

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CHAP. XI.

Of Fasts.

The brothers and sisters are to fast every day from the first Sunday of Advent to Christmas, and from Ash-Wednesday to Easter. They are also to fast on all the Fridays in the year and the days commanded by the church. Those who desire to fast more than this, or to observe other austerities, may do so with the permission of their prelate, or the consent of a discreet confessor.

CHAP. XII.

Of the kind of Food permitted.

The brothers and sisters of this Confraternity may eat flesh meat on Sundays, Tuesdays, and Thursdays; but on the other days they are to abstain,† unless they are sick, or very weak, or after being bled, or unless there happen some great festival, or when they are on a journey.

CHAP. XIII.

Of taking Walks.

They are not to waste their time in strolling and unnecessary walking through the city. Neither

† This rule in its strict sense regards those only who are at perfect liberty to act as they please; for those who live with their families should not be troublesome to them by requiring a different description of food from what their relatives use.

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are the sisters, especially the young ones, to walk alone. None can go to marriage feasts, dances, parties, or shows. Nor may any leave the city or place they live in, even to perform a pilgrimage, without the special permission of the prelate or master of the said Confraternity.

CHAP. XIV.

The Brothers must not carry Arms.

The brothers are not to carry arms of invasion or assault, unless it be for the defence of the Christian faith, or for some other reasonable cause, and with leave of their prelates.*

CHAP. XV.

Of Visiting and Helping the Sick.

The prior is to appoint two of the brothers, whose duty it will be, whenever they learn that any member is sick, to visit him with great charity as soon as possible, and immediately exhort him to receive the rites of the church. And if he want corporal assistance, let them procure it for him as well as they can. And if he be poor, let them assist him from their own means, or the common purse, as far as they are able. The same the sisters are to do in regard to the sick sisters.

* This chapter was inserted when the Tertiaries formed a military order, to prevent the dangers likely to occur from carrying arms on all occasions. At present, of course, the brothers are not to bear them at all.

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CHAP. XVI.

Of the Death of the Brothers and Sisters, and of the Suffrages for them.

When any brother departs from this life, the rest of the brothers of the town are to be informed of his death, that they may be all present at his funeral, from which they are not to depart until he is buried. The same is to be observed with regard to the deceased sisters. Moreover, within eight days after the interment of a member, each brother and sister is to say, for the repose of the departed soul, fifty Psalms, if he or she know how to say the Psalter; if illiterate, a hundred Pater nosters, &c., adding to each, 'Eternal rest grant,' &c.: but a Priest, instead of these prayers, is to say a mass. Besides, each brother and sister is to have three masses offered every year for the members, living and dead, and to say the Psalter if they can, or if not, five hundred Pater nosters.

CHAP. XVII.

Of the Appointment of the Prior and Prioress.

When the Prior of the Confraternity is dead or removed, the master or director, with the council of the elders of the said Confraternity, is to institute a new Prior. Every year within the Octave of Easter, or some other convenient time, the aforesaid master is to hold a council with those elders about removing or continuing the Prior. After the same

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manner, the Prior of the Confraternity, with the advice of the master and some of the elders, may appoint a Sub-prior or Vicar, and afterwards confirm or remove him as they deem most expedient. This Sub-prior or Vicar will enjoy such power and authority as the Prior may grant him. And this same form is to be observed in the institution of the Prioress and Sub-prioress, without any difference whatever.

CHAP. XVIII.

Of the Duties of Prior and Prioress.

The Prior's duty is, to observe with great exactness whatever is written in the Rules, and to take care that it be observed by others. If he see any transgressing, or even negligent, he must charitably reprove and correct them, or should he deem it advisable, let him inform the master or director of the Confraternity, who will correct the delinquent. In like manner the office of the Prioress is to visit assiduously the church, and to excite the other sisters by word and example to a strict observance of the Rule, and to see by herself, and by means of others, to whom she will entrust the duty, that nothing appear in the gait, or deportment, or dress, of the sisters, which may afford matter for disedification. Above all, she is to take care that none of the sisters, especially the more youthful, form habits of familiarity with any man, no matter what his condition, unless he be a near relative of the sister, and also of good life and unblemished character.

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CHAP. XIX.

Of the Correction of the Brothers and Sisters.

If there be a report that any of the members has contracted a suspicious familiarity with a person of a different sex, and being thrice admonished, does not appear amended, let him be excluded for a time from the chapter, and also from the company of the brothers. And if that do not correct him, then, with the advice of the discreets or elders, he is to be publicly expelled from the Confraternity; neither is he to be any more admitted unless in the opinion of all the brothers he is fully amended.

Moreover, if any should use opprobrious expressions, derogatory to the character of another, or should strike another out of anger, or go to a prohibited place, or show any disobedience whatever, or be found to tell a deliberate lie to his superior, he is to be punished more or less according to the condition of the person and the nature of the case, by a fast on bread and water, or exclusion from the chapter, as also from the society of the other brothers.

Likewise, if any should commit a mortal crime, he is to be punished according to the judgment of the majority of the professed brothers of the place, more or less severely according to the condition of the delinquent and the grievousness of the crime, in such a way, however, that his punishment may be a warning to others. And if he refuse to undergo the punishment, let him, with the advice of the discreets, be expelled the Confra-

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ternity. The same we require to be observed in every point with regard to the correction of the sisters.

CHAP. XX.

Of the Congregation of the Brothers and Sisters, and the appointment of their Master or Director.

Once every month on a certain day and hour, to be named by the Master or his Vicar, all the brothers of the Confraternity are to meet in the Dominican church to hear the word of God and assist at Mass if the hour be suitable. Then the Master is to read the rule and explain it to them; he is to inform them of the business to be transacted; and lastly, he is to correct the negligent, as charity may suggest, not capriciously, but in conformity with the rule or form of living. The first Friday of every month, the sisters are to assemble in the said Dominican church to hear the word of God and assist at Mass. To whom also the Master is to read and explain the rules, and correct whatever is amiss in them. We order, moreover, that in each city or town, where there are brothers and sisters of the third order, they must have for Master or Director some prudent Priest of the order of St. Dominick, whom they have asked of the General or Provincial of said order, or whom the General or Provincial will appoint for them. We also will and ordain that the brothers and sisters of this third order shall in all

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places be subject, so far as regards their way and form of living, to the direction and correction of the aforesaid General and Provincial, the better to secure their permanence and increase.*

CHAP. XXI.

Of the Dispensation to be granted when a reasonable cause occurs.

The Prior of the Confraternity can dispense with the brothers, the Prioress with the sisters, and the Master or Director appointed over them, with both, in abstinences, fasts, and other austerities contained in the previous chapters, as often as they shall see a lawful and sufficient cause.

CHAP. XXII.

Of the Obligation of this Rule or Form of Life.

Lastly, in conformity with the constitution of the order of Brothers Preachers, we will and ordain that nothing contained in this rule or form of life,

* As was previously remarked, the Tertiaries are subject to the Bishops and Parish Priests in regard to the sacraments, to burial, and to the payment of ecclesiastical dues; but in regard to their internal government, the forming of chapters, the observance of rules, they are wholly dependant on the Provincial or his delegate.

In places where there are no Dominicans, the head of the order is to depute some Secular or Regular Priest to act as Master or Director; and where no such appointment has been made, the Confessor is always to be considered the delegate.

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except the divine precepts and commandments of the Church, shall oblige the brothers and sisters under any sin whatever, but merely under obligation of undergoing the punishment annexed to their violation. Which punishment, when it is imposed by the Master or Prelate, is to be humbly and promptly received, and performed by the transgressing brother or sister, through the grace of our Lord and Redeemer Jesus Christ, who, with the Father and the Holy Ghost, lives and reigns one God, world without end. Amen.

A PARTICULAR RUBRICK.

Of the manner and order of receiving to the Habit, the Brothers and Sisters of the Order of Penance of St. Dominick, as it is generally observed.

Be it known, that after the person to be received has been carefully examined by the professed Brothers of the said order, and received and accepted by the Master of the said Confraternity, according to the rule and its explanation, then, on the day of the ordinary chapter, which is to be held once a month, or on some other day appointed by the Master, the Master, or some other Dominican Priest delegated by him, in the presence of other Fathers of the order, and of any respectable persons who are willing to assist, is to stand before the altar, with his face towards the people, two lighted candles being placed on the altar, and the habit lying on

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the right hand. He who is to be received coming to the steps of the altar, kneels down, and being asked by the Master, "What do you require?" is to answer, "God's mercy and yours." The Master will then address him, and afterwards bless the habit in the accustomed form, and in an audible tone of voice. Next he is to sprinkle with holy water both the habit and him who is to receive it. Which being done, the Master, after taking off the secular clothes from the brother, is to clothe him with the habit, and while he is clothed with the black mantle, the hymn, *Veni Creator Spiritus,* is to be sung or said by the Clergy and brothers present. When the Master has invested the brother with the habit, he too is to kneel down before the altar to the end of the first verse, after which all but the newly-received brother arise, and turning towards each other, finish the hymn. After the hymn, the Master will say, *Kyrie Eleison, Christe Eleison, Kyrie Eleison, Pater Noster,* in secret. Then aloud, *Et ne nos inducas in tentationem.* The brothers answer, *Sed libera nos a malo.*

V. Emitte Spiritum tuum, et creabuntur.
R. Et renovabis faciem terræ.
V. Salvum fac servum tuum.
R. Deus meus, sperantem in te.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere et de ejus semper consolatione gaudere.

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Prætende, Domine, famulo tuo dexteram cœlestis auxilii, ut te toto corde perquirat, et quæ digne postulat assequatur. Per Christum Dominum nostrum. Amen.

Then the Master sprinkles the newly-received brother with holy water. And if more than one be received at the same time, the plural number is to be used instead of the singular in the prayers just mentioned. And if the person received is, with the consent of the Master and the Brothers, to profess immediately, according to the concession inserted in the fourth chapter of this rule, he must place his hands between those of the Master for the greater solemnity of his profession, and say in a clear and distinct manner, "To the honour of God Almighty, Father, Son, and Holy Ghost, and of the most Blessed Virgin Mary, and of the Blessed Dominick, I, brother N., before you," &c., as will be found in the fourth chapter.

The *Te Deum* is then said, while the kiss of peace is given to the new brother by the brothers of longer standing in the order.

The Master will do well, at the termination of the ceremony, to exhort the newly-received brother in a brief and energetic manner. All may terminate with the versicle,

Our help is in the name of the Lord.
R. Who made heaven and earth.

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THE TE DEUM.

We praise thee, O God: we confess thee Lord.

Thee, the eternal Father, all the earth doth worship.

To thee all the Angels, to thee the Heavens and all the Powers;

To thee the Cherubim and Seraphim cry out without ceasing,

Holy,

Holy,

Holy, Lord God of Sabaoth.

Full are the heavens and the earth of the majesty of thy glory.

Thee, the glorious choir of the Apostles,

Thee, the honourable array of the Prophets,

Thee the white-robed army of martyrs doth praise.

Thee the holy Church throughout the earthly globe proclaims,

The Father of immense Majesty,

Thy venerable, true, and only Son,

And likewise the Holy Ghost, the Paraclete.

Thou art the King of Glory, O Christ!

Thou art the everlasting Son of the Father.

Thou, about to take on thee the deliverance of man, didst not abhor the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of Heaven.

Thou sittest at the right hand of God in the glory of the Father.

Thou art believed to be the Judge to come.

[*Kneel.*]—We therefore beseech thee, help thy

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servants, whom thou hast redeemed with thy precious blood.

Make them be numbered with thy Saints in eternal glory.

O Lord, save thy people and bless thy inheritance.

And govern them and exalt them for ever.

Every day we magnify thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us; we have hoped in thee.

In thee, O Lord, have I hoped; let me not be confounded for ever.

FINIS.

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